The LUTHERAN OUTLOOK

Augustana College Library
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Vol. XI NOVEMBER, 1946 No. 11

Pointed Paragraphs

SHALL WE BE MILITARIZED?

THE EFFORT to settle conscription upon the country is on and has prestige because of the recent extension of the draft. Certain elements are hard at work to see to it that this shall be a military nation. Bills HR. 6544 and S. 2303 were introduced in the House and Senate, respectively, shortly before the adjournment of Congress. It is proposed that every boy in America would register at the age of eighteen. Should the boy be physically fit, he would be drafted for military training. Should he not be physically fit, he is to be drafted for "training of value to the military security of the nation." A civilian commission of five members would direct this peacetime draft, each drawing a salary of $12,500. The chairman would get $15,000, and the executive director, $12,000. The people of our churches ought to decide once and for all whether or not this militarization of our nation is to continue.

—*Watchman-Examiner.*

An 80-year-old man kept a detailed record of what he had done during each hour of every day and then figured out how he used his time during the entire period of his long life. He spent over 26 years in sleep, 21 years working, 228 days shaving, and 140 days paying bills. He also spent over 26 days scolding his children and 2 days yelling at his dogs. Only 26 hours were spent in laughing.—Walter Dudley Cavert.

GOING DOWN IN RUSSIA

Prices are rising in America, but in Russia they have been cut 40 per cent. In the Soviet kingdom you can now buy a cake of soap for $2.80 in our money, while cotton stockings have dropped to $3.60 a pair. Men's suits are now priced at $248 each, and overcoats $430 each. The income of the average Russian is less than $2,000 a year.—*Grit.*

When Secretary Byrnes speaks for free elections in the Balkans, it would be very easy for Molotov to point out that approximately 90 per cent of the adults—Negroes—in Byrnes' home state of South Carolina can't vote.—Louise Evans.

LOVE IS CHEAPER THAN HATE

The cost of making the first two atomic bombs was $2,000,000,000. This amount would have put 10,000 missionaries in the field for a period of one hundred years at $2,000 each per year.

The total cost of the war to America was about $300,000,000,000. This amount would put 1,500,000 missionaries in the field for one hundred years at $2,000 each per year.

Why will man put his resources to destroying lives and property, when he could use them to do so much good? The answer is, Because he would rather please himself than please Christ.

—*Pentecostal Evangel.*

Give me a Bible and a candle and shut me up in a dungeon and I will tell you what the world is doing.—Cecil Richard.

HOLLAND'S PRIME MINISTER

Christian statesmen still exist on the Continent. The Premier of Holland, Dr. Gerbrandy, during his exile in London, attended Scotch Presbyterian St. Columbia's Church. On the occasion of his last appearance he asked permission to speak to the congregation, and said: "Here I have been met by that mighty Gospel, which, to rich and poor alike, to simple citizens as well as to statesmen, giving the only true support in life's perpetual struggle." Of the hymns, evidently new to him, he added: "How splendid they are! They will resound throughout my life. I now know them by heart and shall teach them to my wife and children, 'O God, our help in ages past,' 'Love divine, all loves excelling,' 'Abide with me,' 'Eternal Father, strong to save,' *and above all:*

"'Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.'"

—*The Dawn.*

There never has been a world-leading or a world-shaking atheist. We may write it down as a truism that the person who ignores or rejects the living God thereby limits his own life and powers—W. E. Ellis.

HE MUST REACH HEAVEN

A steward came to the presiding elder and asked for a preacher.

"How big a man do you want?" asked the elder.

"I do not care so much about his size," said the steward, "but I want him to be tall enough to reach heaven when he is on his knees."—*Baptist Bulletin Service.*

I have become firmly convinced that I belong to the superior sex. In fact there seems no doubt about it. The women themselves admit it by imitating us. But the strange thing is that women, instead of beginning on our virtues, have started out by imitating our vices.—Roy L. Smith.

RESPONSIBILITY

I listen to the agony of God,
I who am fed,
Who never yet went hungry for a day
I see the dead,
The children starved for lack of bread
I see, and try to pray.

I listen to the agony of God,
But know full well
That not until I share their bitter cry
Earth's grief and pain,
Can God within my spirit dwell
To bring His Kingdom nigh.

—*Selected.*

The Lutheran Outlook

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REV. E. E. RYDEN, D.D., Editor
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EDITORIAL

IF ANYONE in the United States is still disposed to experience a sense of pride over the fact that our country was the first to discover how to make an atomic bomb—**and to use it**—he might profitably study an article written by Dr. Alexander H. Leighton in the October issue of the *Atlantic Monthly* entitled "That Day in Hiroshima." We have read a number of accounts of how our American airmen carried out the awful mission assigned to them, but this is the first real description we have seen of what that mission did to the Japanese people in Hiroshima on that fateful day. Somehow, being on the "receiving end" of an atomic bomb is quite a different story from the dropping of it, and one's education in the art of atomic warfare is hardly complete until that other side has been adequately presented and duly pondered.

Horrors of Atomic Warfare Revealed

That's what Dr. Leighton does in his article "That Day in Hiroshima." And what a gruesome story it makes! Here are just a few random quotations from it:

"The destroyed heart of Hiroshima consisted of 4.7 square miles, and the best estimates indicate that the mortality rate was 15,000 to the square mile. For many days funeral processions moved along the roads and through the towns and villages all around Hiroshima. The winds were pervaded by the smell of death and cremation. At night the skies were lit with the flames of funeral pyres."

"Trolleys bulging with passengers stopped, and all died at once, leaving burned figures still standing supporting each other and fingers fused to the straps. The military at their barracks and offices were wiped out. So too were factories full of workers, including students from schools, volunteers from neighboring towns working on the firebreaks, children scavenging for wood, the Mayor's staff, and the units for air-raid precaution, fire, welfare, and relief."

"A reporter who was outside the city at the time of of the explosion, but came in immediately afterward, noticed among the dead a mother with a baby held tightly in her arms. He saw several women running around nude, red from burns, and without hair. Many people climbed into water tanks kept for putting out fires and there died. 'The most pathetic cases were the small children looking for their parents. There was one child of about eleven with a four-year-old on his back, looking, looking for his mother in vain'."

"In hospitals and clinics, patients, doctors, and nurses all died together, as did the priests and pastors of the temples and the churches. Of 1,780 nurses, 1,654 were killed, and 90 per cent of the doctors in Hiroshima were casualties."

"A business man reported: 'The bodies of half-dead people lay on the roadside, on the bridges, in the water, in the gardens, and everywhere. It was a sight no one wants to see. Practically all of these people were nude. Their color was brownish blackish, and some of their bodies were dripping. There was a fellow whose head was half burned so that I thought he was wearing a hat'."

"The vice-mayor of a neighboring town that began receiving the wounded about 11:30 in the morning said: 'Everybody looked alike. The eyes appeared a mass of molten flesh. The lips were split up and also looked like a mass of molten flesh. Only the nose appeared the same as before. The death scene was awful. The patient would turn blue and when we touched the body the skin would stick to our hands.' "

"In the public parks great numbers of both wounded and dead were congregated. There were cries for aid and cries for water and there were places where unidentified shapes merely stirred."

"After dark, the priests helped pull from the river two children who suffered chills and then died. There was a sandpit in the river, covered with wounded, who cried for help and who were afraid that the rising tide would drown them. After midnight, 'only occasionally did we hear calls for help'."

"A fisherman who came to Hiroshima to see what happened said, 'I cannot describe the situation in words, it was so pitiful. To see so many people dead was a terri-

ble sight. Their clothes were shredded and their bodies puffed up, some with tongues hanging out. They were dead in all shapes'."

"As late as the second day the priests noted that among cadavers there were still many wounded alive. 'Frightfully injured forms beckoned to us and then collapsed'."

"Very few of the people we interviewed at Hiroshima attempted to make a play for sympathy or to make us feel guilty. The general manner was one which might be interpreted as due either to lingering apathy and absence of feeling consequent to shock, or to reserve which masked hate. It was probably a mixture of both, in varying degrees in different people."

"There was one woman in Hiroshima who said, 'If there are such things as ghosts, why don't they haunt the Americans?' Perhaps they do."

NOW COMES Vice Admiral William H. P. Blandy, who directed the atomic bomb tests at Bikini, and warns the world of what it may expect if an atomic war is ever launched. The motion pictures of the Bikini tests, Admiral Blandy told the *New York Herald-Tribune's* fifteenth annual forum on current problems, "cannot show you the insidious and far-reaching effects of the poisonous radio activity unleashed by the explosion."

"It cannot give you a real appreciation," he continued, "of how atomic warfare would blight mankind with a scourge whose effect would be felt not only by the immediate victims, but in the case of some survivors, by their children and their children's children; for experiments with animals have clearly shown that the physical damage to the body from radiation may be transmitted to the second and third generations."

Another speaker at the forum, Dr. Stafford L. Warren, who was the radiologist in charge of the safety section at Bikini, asserted that the bomb exploded under water had radiological after-effects "so insidious, so long drawn out" as to be much more dangerous than the blast itself.

"Literally astronomical quantities of radioactive material had become intimately mixed with the sea water and the mist and spray which accompanied the formation of the giant mushroom of water which arose from the lagoon," he said. "Such radioactive material is carried down wind for tremendous distances."

He then added that in an atomic war the danger would not stop with the immediate loss of life and the smashing and burning of cities. "Under certain conditions, with an underwater explosion and proper wind conditions," he declared, "large and critical coastal areas could be made uninhabitable for long periods."

Such is the grim prospect which is held out to humanity if atomic warfare ever becomes a reality. Japan thus far is the only nation that has experienced its horror, but it may not be the last. Somehow, it is difficult for Americans to forget that it was their own President who gave the order for the dropping of that bomb on Hiroshima, nor can they forget the strange satisfaction with which Mr. Truman announced that awesome event. And it is certain the Japanese will never forget. America apparently has sown the wind; some day it may reap the whirlwind.

United States Agrees To Disarmament Plan

FIRST HOPEFUL sign that an armed clash between the East and the West may be averted and that the nations may take the road leading back to a measure of sanity in international relations has come with the first meeting in this country of the United Nations General Assembly.

The peace keynote was sounded by President Truman in opening the General Assembly when he declared that it would be a disaster to the world should the United Nations be split into "irreconcilable parts" by different political philosophies, "freedom from fear of war", he declared is the universal demand of mankind and it "is attainable *now*."

"The United States of America," added the President, has no wish to make war, now or in the future, upon any people anywhere in the world. The heart of our foreign policy is a sincere desire for peace. This nation will work patiently for peace by every means consistent with self respect—and security. Another world war would shatter the hopes of mankind and completely destroy civilization as we know it."

Mr. Molotov's much discussed address a few days later before the General Assembly, although brutally frank and sometimes belligerent in language, was nevertheless encouraging in that it proposed a definite move in the direction of general disarmament.

"We know," said the Russian Foreign Minister, "how deep are the wounds inflicted on our peoples and how heavy is the burden which many of them bore during the Second World War. Governments would not carry out their principal duties if they failed to take all possible steps to lighten this burden and to give heed to the relevant legitimate wishes of the people . . . Now that the disarmament of the principal aggressive countries has been carried out and measures have been taken to restrict sharply the armaments of other ex-enemy states, the time has come to effect measures to carry out a general restriction of armaments."

Incidentally, Molotov took a quick stab at the United States for using the atomic bomb against Japanese civilians. "The atomic bomb," he said, "was nowhere used to deal with troops. And this is not an accident." And then he warned:

"If there are, however, plans to use atomic bombs against the civilian population of large cities and to use them on a large scale at that, as certain of the newspapers babble, one should not give oneself up to any illusions with regard to the international effect which will be produced by the realization of atrocious plans of this kind. Justified resentment may gain possession of honest people in all countries, and the enthusiasm about the decisive effect of the atomic bomb in a future war may

entail political consequences which will mean the greatest disillusionment above all to the authors of those plans."

Former Senator Warren R. Austin, head of the United States delegation to the General Assembly of the United Nations, quickly came to the support of the Soviet leader's disarmament proposal. He made it clear, however, that there must be "effective safeguards by way of inspection and other means to protect complying states against the hazards of violation and evasion."

"After the last war," Mr. Austin told the General Assembly, "we made the mistake of disarming unilaterally. We shall not repeat that mistake."

The leader of the American delegation also made it clear that general disarmament cannot be considered apart from the creation of United Nations peace forces adequate to prevent aggression and to maintain the peace, as provided in the United Nations charter. He urged the speedy establishment of such international forces.

And then Mr. Austin went the Soviet Foreign Minister one better. Mr. Molotov had urged that all of the United Nations furnish the Security Council with complete information regarding the presence of armed forces outside the confines of their own country and in the territories of other countries. The American representative asserted that the United States is not only willing to comply with such a proposal but he also urged that the inquiry be extended to cover "all mobilized armed forces, whether at home or abroad."

But perhaps the most notable part of Mr. Austin's address was the emphasis which he placed on justice for all nations, great and small, as a primary requisite for lasting peace.

"It would help us," he said, if we should make always our chief concern *what* is right and not *who* is right."

His conclusion was also impressive.

"The Charter and the institutions of the United Nations reflect the greatest common denominator of agreement now realize" in a world of sovereign states, with different ideology, political and economic systems, and cultural and social traditions.

"Science and technology are uniting the world as it has never been united before. Fears and suspicions must not continue to divide the peoples of the world. We must use the institutions and laws of the United Nations to banish these fears and suspicions."

Mr. Austin very wisely avoided some of the embarassing references which Mr. Molotov made relative to the imperialistic tendencies which are asserting themselves within the United Nations, such as the failure to facilitate the progress of mandated territories of Great Britian, France, Belgium, Australia, New Zealand, and the Union of South Africa toward self-government. Specific mention was made of such regions as Palestine, Tanganyika, Togo, New Guinea, West Africa, India, and Indonesia.

But he could have countered these charges by reminding Mr. Molotov that the Russians since the close of the war have not only annexed the lands of some twenty-five million people in Europe but have also extended their hegemony over at least 100 million others.

Truly it is quite necessary for nations as well as individuals to be principally concerned about "what is right and not who is right." In other words, the primary need of the world just now seems to be a greater measure of Christian morality. Until they recognize that need, it is doubtful if it makes much difference whether they agree to fight with atomic bombs or just clubs and pitchforks.

Selective Fellowship Adopted by A. L. C.

IT WAS good news that came from Appleton, Wis., last month. The American Lutheran Church, after weighty discussion of the issue, voted to adopt the "selective fellowship" principle and then instructed its Committee on Fellowship to "explore the measure of agreement we have with other Lutheran bodies and to further such agreement toward the goal of true unity."

This means that the Church's pastors and parishes shall be free to have pulpit, altar, and prayer fellowship with such pastors and parishes of other Lutheran synods as agree, in doctrine and practice, "with the confessional declarations of the American Lutheran Church."

The convention also expressed its conviction that the attempt to formulate a unified doctrinal statement "has not produced a document generally acceptable" and that "after years of effort in this direction we despair of attaining Lutheran unity by way of additional doctrinal formulations and reformulations." Adoption of such documents as the Minneapolis Theses, the Washington Declaration, the Brief Statement and Declaration, the Pittsburgh Agreement, and the Overture for Lutheran Unity, the convention further declared, has demonstrated that "the chief obstacles to Lutheran unity are not matters of doctrine so much as differences of background, approach, spirit, attitude, and practice, which can be and should be resolved in an atmosphere of candor, mutual understanding, and love."

In 1944 the Evangelical Lutheran Church (then the Norwegian Lutheran Church of America) voted to extend the hand of fellowship "to all American Lutherans who adhere to the historic standards and confessions of the Lutheran Church." It also took the stand at that time that "no additional theses, statements, or agreements are necessary for fellowship among American Lutherans."

The American Lutheran Conference, in adopting the Overture for Lutheran Unity submitted by its Commission on Lutheran Church Unity at the 1944 convention, took this same position when it declared that the Lutheran Church "has set up great historic standards for its doctrine and practice," that such documents as the Minneapolis Theses, the Brief Statement and Declaration, and the Pittsburgh Agreement are "in essential accord with one another" and "have made sufficiently clear the

position of the three major groups within American Lutheranism," and that "no additional theses, statements, or agreements are at this time necessary for the establishment of pulpit and altar fellowship among Lutherans."

Likewise, the Augustana Synod, the American Lutheran Church, and the United Evangelical Lutheran Church (formerly the United Danish Lutheran Church), by their approval of the Overture, have made it a statement of their official position on fellowship.

From all these actions, it now becomes evident that the constituent synods of the American Lutheran Conference are virtually agreed on these principles:

1. That the historic Confessions of the Lutheran Church must be the final basis for Lutheran unity.

2. That the official declarations of the three major groups within American Lutheranism make it clear that there now exists essential doctrinal unity for pulpit and altar fellowship.

3. That no additional theses, statements, or agreements are necessary for such fellowship between these three major groups.

What does all this add up to? It is our considered opinion that the whole trend in the American Lutheran Conference on the fellowship question makes it increasingly clear that this major group of Lutherans is firmly opposed to the idea of seeking unity with other groups through theological discussion and agreements. If the discussions already held and the agreements already reached have not achieved the desired goal, it is obviously futile to continue to pursue this method of rapprochement. On the other hand, the simple procedure suggested by the Overture for Lutheran Unity, in our opinion, appears to be the only logical approach to the whole question. It might be well, therefore, if the Conference would not only reaffirm its position as set forth in the Overture, but would also submit it once more to the two major groups of American Lutherans for serious study. The fact that both the United Lutheran Church in America and the Missouri Synod, at their respective conventions in 1944, practically ignored the Overture was a concrete instance of how Lutheran understanding has often suffered because the day of opportunity has not been recognized. Certainly the cause of Lutheran unity in America would have been furthered immeasurably had they replied: "We welcome such a statement, and we accept it as a genuine offer of fellowship on the part of the American Lutheran Conference and its constituent bodies."

Electorate Registers Vote of Disapproval

THE OUTCOME of the national elections this month has evoked expressions of surprise in many quarters. However, there is nothing surprising about it. It follows the pattern that usually manifests itself after every great national crisis. The disillusionment that followed World War I resulted in a disastrous defeat for the party in power. The same state of mind among the American people following the recent conflict has produced identical political result.

Nor does it matter at such a time which party is power. In England the conservatives under Church were turned out; in the United States the conservativ were put in. All of which proves that whatever par is in power during a war will be made the scapeg when the people begin to realize that all the promis about "a brave new world" that is supposed to emer as a result of their sacrifices and tears are nothing b vain delusions.

However, there are other elements that contributed the emphatic defeat suffered by the present administ tion. For one thing, the people have grown utte weary of regimentation. They don't relish being push around by bureaucrats. And they are likewise tired supporting a growing army of office-holders who live the public treasury. The burden of taxation is becomi more and more intolerable.

Nor has the present incumbent in the White Hou added to the prestige of his party. In addition to acknowledged weakness as an executive and leader in time when a strong hand is needed at the helm of gover ment, there is also the feeling that he has been too i timately connected with one of the most corrupt politi machines the country has ever known. It was with t aid of the Pendergast organization that he succeeded "purging" Democrat Congressman Slaughter in the r cent Missouri primary. But the thing boomeranged election day when the President's man, Enos Axtell, w soundly defeated by a coalition of anti-Pendergast Dem ocrats and Republicans. And to prove how low Mr. Tr man's prestige has fallen in his own state, the Missou voters elected another Republican, James P. Kem, take the seat formerly occupied by the President in t United States Senate. Thus, for the first time since Ci War reconstruction days, there will be two Republic senators from Missouri.

All of which adds up to this:

The people have evidently decided that a change wou be salutary for the nation.

They have asked the more conservative party to le the country out of the present state of chaos and conf sion, both in domestic and international affairs.

The Republicans have received a real mandate fro the people; in fact, they are on trial, and it may be t last chance they will have. If they fail to measure u or merely prove themselves to be apostles of reactio there will be another election two years hence, when t swing may be altogether to the left.

Patriarch Editor Is Called by Death

THE PASSING of Dr. L. G. Abrahamson, editor meritus of *Augustana*, official Swedish organ of t Augustana Synod, removes one of the most colorf figures from the scene of contemporary Lutheranis The deceased editor was one of the few remaining lin

between the pioneer period of the Augustana Synod and the present day, and was rightly regarded as one of the patriarchs of the Church.

Born in Sweden in 1856, he came to this country with his parents at the age of 8 years. Those were the days when the hardy pioneer struggled to subdue the American wilderness, and there were "giants in the earth" even in the Church. It was not long before the immigrant lad began to hear of the heroic labors of such men as L. P. Esbjorn, T. N. Hasselquist, Erland Carlsson, Jonas Swensson and Eric Norelius, as they sought to bring the Gospel to their scattered countrymen in the New World.

Soon the migration from the Northland began to assume flood-tide proportions and the need for more shepherds became more acute. Dr. Abrahamson's own father, who was a deacon in the First Church, Jamestown, N. Y., was often pressed into service as a lay preacher in that region. Thus it was that the young Laurentius heard the call to the ministry, and two years after his confirmation he set off for Augustana College and Theological Seminary, then located at Paxton, Ill., to prepare himself as an ambassador of Christ.

After a fruitful parish ministry of 28 years, Dr. Abrahamson was called in 1908 to become editor of *Augustana,* and for more than 30 years he wielded a tremendous influence in shaping the thinking of his Church. He was also a familiar figure in the councils of the Augustana Synod and in larger circles of the Church, where his commanding personality and energetic manner of speech always carried deep conviction. In 1940 he retired from active service, at which time he was named editor emeritus of *Augustana.*

Hymnal Is Approved By Two Conventions

ANOTHER NOTABLE milestone toward Lutheran unity was reached in the month of October when two large general bodies gave their approval to the proposed common Lutheran hymnal now in process of preparation by an inter-synodical commission. They are the United Lutheran Church in America and the American Lutheran Church. The Augustana Synod and the United Evangelical Lutheran Church (Danish) had previously voted favorably on the new project at their respective annual conventions this year, which makes the venture a practical certainty.

This means that considerably more than one-half of the Lutherans of America will eventually be using the same hymnbook. It is hoped that other Lutheran synods will act favorably on the project before it is completed.

This is not the first time an effort has been made to produce a common Lutheran hymnal. The hymnal now used by the American Lutheran Church is the work of an intersynodical committee, but the book was not adopted by other Lutheran groups. In the present instance, the Joint Commission on a Common Hymnal has sought official approval of its work by the several co-operating Churches before carrying the project to a conclusion.

In addition to preserving the rich heritage of German Lutheran hymnody, the new hymnbook will also contain the choicest gems from Scandinavian sources. Thus it will seek to introduce into the worship life of America something of the hymnological treasure which the Church of the Reformation has inherited from all the Lutheran lands of Europe. Greater recognition will also be given to noble Christian classics from Greek and Latin sources, as well as Anglican hymns that have come into general use in English-speaking countries and more modern hymns that deal with the social mission of the Church.

A Joint Commission on a Common Liturgy will be working simultaneously on a common service, with a view of incorporating such a service in the new Book of worship. It is believed that three to four years will be required before these labors can be completed. Meantime, Lutherans everywhere will pray for the success of the undertaking and will look forward with eager anticipation to the day when strange worship forms and unfamiliar hymns will no longer be a divisive influence among them.

ONLY ONE AT COMMUNION

"WILL THOSE who desire to attend communion come forward while we are singing the last stanza of the next hymn."

The congregation had almost come to the close of the last stanza and a certain tenseness is released from the congregation. It does not look like anyone is going to attend communion today. Yes, one lone woman is walking slowly toward the chancel. Some thought it was almost too late that she came. Does she not just want to "show off"? Was she not at the last communion also? Oh, people think so many things—too many things. It would not be healthy if the pastor thought the same. He seems to conduct communion in the usual manner. He is not moved by the fact that there are few or many. God be praised for that!

In the meantime the rest of us nice people are sulking thinking about the nuisance of having to wait for just one person. We don't need to attend communion. Our Protestant knees have become so stiff that it is difficult to bend them. Of course, we have attended church, have heard a sermon, have sung a few hymns and then we are content with ourselves. Or may we believe that some prayed for her—the lonely one? Should we not have gone with her? Do we not become disturbed about these preverse conditions? Should the situation not have been reversed, so that there was only one who did not go and the rest of the congregation attended? Are we not sitting there with a false modesty; are we not figuring too much about what "the others" may think about us? Or are we as cold as marble and tempered like steel, thinking perhaps that communion attendance is too much bother and without value?

God be praised for the one person that went to the communion table; she made us hear again, "This do in remembrance of me." A church is not a church when communion ceases. Then it is just a religious lecture society which gathers in a church.—E. Meimbom, in *The Layman's Weekly,* Denmark.

DISILLUSION

By Oscar A. Benson
Chicago, Ill.

RESENTMENT clouded the pallid face . . The cynic, to whom I spoke,
Eschewed the Word and refused to share the blessing I might invoke.
A broken man, with defeated hopes, his spirit perverse and cold,
In bitter tones he reviewed his life, and this is the tale he told:

"Impatience ravaged my youthful heart like storms on a harassed sea,
Ambition soared like a bird of prey to conquer the world for me.
My will was master of every thought, distorting my reason's view,
My self, supreme, was the only God my fervent devotion knew.

It mattered not that the sons of men were yearning to rise above
Their sordid hates and incessant strifes to vistas of peace and love.
No tear had I for the sinner's plight, no word of a God who cares,
My ear was deaf to a pleading world, an agoniz mother's prayers.

"The sun is sinking on busy years. I sit in the aftergl
Alone with thoughts of the unwon souls, the bitter morse I know.
I view the rays of the cooling sun, surrounded by lif debris,
A world that I had desired to win, a world that has c quered me.

"Enshrouded lies an ignoble form, impatience inert a dead,
Ambition buries in broken wing her humbled a wounded head.
My thoughts are aimless, their master fled, my reas can only say:
'There is no God for a man to seek, it's futile for you pray."

"As night comes on and my spirit walks in haunts of t bygone years,
I long for days when my soul was free, but laughed another's tears.
My life relived would be nobly spent in service of oth men,
But hope is dead, for the chance to live will never retu again."

The trembling frame and the anguished sigh betoken t grief he felt.
As twilight deepened, and God was near, together prayer we knelt.
He asked the Lord to forgive and save; I prayed for t grace to see
In selfless service to God and man the happiest l for me.

Religious Climate in France

By Otto H. Bostrom
Formerly Pastor of Lutheran Service Center in Paris

THE GENERAL religious climate in France is quite different from that of America. There is, somehow, much less heat here than at home. It may be because the conflagration of the Second World War has well nigh burnt out all that is capable of producing heat. But the coolness is more likely of earlier origin. One gets the feeling that it is part of the characteristic of the old world, while America, comparatively young, more easily develops heat in connection with its religious ideals and life. Be that as it may, regardless of cause, the visiting American Christian senses a cooler religious climate.

In France one notices less denominationalism. This may be due in part to the fact that there are fewer denominations. In contrast to America, where the different sects run up into several hundreds, France seems to know very little of the multitude of names of denomi tions which to the average American have become familiar as the 48 states. Naturally, however, when d tinction is made, it is usually between Roman Cathol and Protestants—the latter being considered one ca gory. But even that antithesis carries with it nowh near the animosity that the same distinction in the Un ed States calls forth.

Intolerance Is Absent

At first one might think that the lack of interest b tween Protestants and Roman Catholics here is due the fact of the overwhelming numbers of the traditio Church as compared with the non-conformists. But th alone hardly explains the phenomenon; for if that we the reason, one would naturally expect, in an earnest d

ite on the plane of the layman, that the Roman Catho- would seek to strengthen his case through an appeal numbers. But there isn't much of this. Strangely ough, you find more often a willingness to hear the rotestant point of view and to respect it, even if there not the slightest sign of yielding the argument.

To an American, it is a surprise and a novel experience t to find either a determined refusal to discuss or else heated argument with an uncompromising stand on the rt of the Catholic. It has been suggested here, by way explanation, that American Catholicism has received s stamp from the large element of Irish Catholics in merica, rather than from the French or the Italian, or e German, and that the fighting spirit of the Irish ac- unts for the absoluteness and intolerance of American atholicism.

I have had discussions with several Roman Catholics the educated class, who sincerely wish for a rapproche- ent of the Catholics and the Protestants. They are vare of the absolute stand which the papal Church kes with reference to the infallibility of the Pope and e unique position and authority of the Roman Church the "una sancta ecclesia." Still they have the naive pe that in a few years this stand will be relinquished, d they are frank to express this hope, in view of their nviction that the Protestant Church also has valid aims to inclusion in the concept of the True Church. am not ready to say whether this phenomenon is due to ck of consistency on the part of the individuals with hom I have spoken or to a less effective indoctrination this point on the part of the Roman Church in France. ut it strikes one as decidedly different from the brand Catholicism we know in America.

Protestants a Real Force

Let no one think, however, from my reference to the verwhelming number of Catholics that the Protestants France are entirely submerged. They are a very def- ite force, and have, in my estimation, an unprecedented pportunity just now to evangelize the millions of spir- ually bewildered souls in France. It is variously esti- ated that the Roman Catholics can count between 10 nd 12 million members out of the 40 million citizens, hile Protestants—all told—hardly reach the one mil- on mark. But it is frequently admitted by Roman atholics—and it is only natural—that the Protestants re more likely found to have personal convictions re- arding their church connection. It is for this reason at the Protestant opportunity, as well as its responsi- ility, is the greater. If it is true that we never stand ill, but drift or move in some direction, it must be true the case of France also. In spite of the strong ele- ent of Communists in the political make-up, there eems to be a trend away from pagan materialism toward eligion of some sort. The new political party, the MRP, recognized by the French themselves as being an ex- onent of this trend.

The vital question now, in the interest of meeting the hallenge of the present opportunity, is, What are the evangelical forces doing in response to the religious trend? It is here, I believe, where encouragement and fraternal interest, if not actual suggestion and aid, from the Church in America will be of great importance. To be sure, we too in America are suffering from spiritual lethargy. Our churches are more budget-conscious than task-conscious. Our local church boards are mostly concerned with self-preservation for their individual congregations, and not often with an aggressive evangelistic program. And where that is the case the tone of the Church's life is low. But, in spite of this dry-rot appearing here and there in our congregations, there is emerging for our leaders an ever clearer picture of the Church's task; and we have developed methods and techniques that utilize modern facilities of printing, advertising, mail service, radio, and the psychology of the direct personal approach in house-to-house canvassing. The old world does much less of this sort of thing in general, and particularly are the churches much less ready to utilize means which secular interests are finding increasingly helpful.

Mail Boxes Are Small

Let me illustrate. One thing that the American in Paris notices early is the scarcity and comparatively small size of mail-boxes. Also, one seldom sees the large and busy trucks of mail that we are accustomed to in U. S. A. Instead, you are likely to find a woman pushing a cart with a box the size of a large trunk, marked "Service des Postes." The volume of mail in France must be ever so much smaller than that of the United States, even when compared on the basis of number of inhabitants and business. The newspapers carry, even during normal times, much less advertising material than in America, and the French are astonished when they hear of our dailies consisting of veritable bales of paper. They wonder how a man has time to read all that in one day. For them to buy a paper and read merely an item, or a column, or even a whole page, and then throw away the rest, seems very wasteful. This is mentioned merely to give an idea of how the whole field of advertising in Europe is comparatively virgin soil from the American point of view.

There are those who immediately would express preference for life in Europe because of this, and I have no argument with them on that point. However, it is practically certain that in the reconstruction effort this virgin field will be exploited, and the evangelical Church should be alert to claim for itself some of the channels that are opening up, in order that the Gospel might reach more people.

Might Introduce American Methods

It is easy to arrive at superficial conclusions, when surveying the situation here, and to prescribe remedies for any alleged anemic condition of the evangelical Church. It is most tempting to suppose that a large dose of American efficiency and modern methods would solve the problem.

One might for instance visualize a plan whereby the

Lutherans in America would see to it that every Lutheran church in France gets a bulletin board. Furthermore, it is conceivable that the French congregations and pastors could conquer their fear of seeming to break sacred traditions by the use of this innovation. But even if this were done, there would be needed a well-thought-out plan of publicity behind the Bulletin boards and an aggressive, intelligent, and deeply spiritual church program behind the plan.

In other words, the religious climate of the Church here would need to become warmer and sunnier in order to maintain the evangelistic spirit of which such a publicity effort would be the natural expression, with printing, mail and newspaper advertising, radio, personal evangelization, and bulletin boards.

Need of Spiritual Warmth

There are 22 Lutheran churches in the greater Paris area, served by 18 pastors. It would surely be a comparatively small matter to furnish the material aid tha would enable these churches to implement their preser interest in home missions and to expand their program But can we in America impart any real warmth and re ligious zeal to our French brothers in the faith? W have none to spare, perhaps, but that is just why w need to give some away—paradoxical as that may seem The fellowship question needs to be solved among us for only then can we impart warmth. In the cold atmos phere of intellectualism, we need to get together. W need to learn how to warm each other through love an the spirit of prayer, and not by the heat of theologica argumentation. "Knowledge puffs up, but love build up."

Our European Lutheran brethren need our materia aid. But more than that, they need what we could giv them spiritually if we could all realize our communio in Jesus Christ. And how we ourselves need that com munion!

Looking at "Little Things"

By Howard A. Kuhnle
Pastor of Transfiguration Church, Rochester, N. Y.

FREQUENTLY in addresses and sermons at ministers' conferences and in magazine articles, there is haughty disparagement of the fact that pastors are called upon to do so many little things that are no real part of their work.

Many of these petty details are said to be so time-consuming that they leave no time or energy for the big things of our calling. Every pastor knows how true this is, and such a statement makes an immediate appeal to him especially when uttered by some well-known expert who has come from a distance to expound his ideas of how to be a good minister of Jesus Christ.

Here is a small voice with a desire to uphold the doing of little things. The chief reason is that life is made up of little things, so that it is impossible to argue with those who look down upon petty details. Moreover, we can't help doing many of these little things, which, truly, make the big things of life. Besides, if we don't do the little things that people ask us to do, there is a great chance that they won't bother us when there's something important that comes along. Rather, they'll say, "Oh, he's too busy to be bothered about this!" The way in which we handle little things is one of the ways in which people judge us.

Moreover, it is entirely likely that every type of work requires a great deal of attention to detail. The writer recalls talking a year or so ago to a man who holds an important technical position with a huge corporation. Upon asking just what he did, he said, "Oh, I'm just a high-class errand boy", which meant that he is frequently making trips to Washington, New York, Chicago, etc. Apparently, many of these trips are in connection wit minor details, but they must be cared for, and this ma is a great deal more than a "high-class errand boy."

Appreciation?

One of the saddest, yet truest, lamentations that i heard constantly is that what pastors do for others i not appreciated. Every minister has done things whic have caused him real inconvenience, yet there has bee no word or sign of gratitude. After all, this is huma nature, and we ought to do things for people whether o not they appreciate them. Ministers are not in the "ap preciation" business, and the Church must be more tha a "mutual admiration society" in which people are al ways telling each other how wonderful they are.

Whether or not people express appreciation, it is th minister's work to keep on doing what he can to hel them even the little things that seem so unimportant.

Failures That Hurt

What are some of the little things that are so unim portant and time-consuming? Here are a few examples

Someone asks in casual conversation or over the tele phone, "Could I have a copy of last Sunday's churc bulletin? I wasn't in church, but there is an item tha I would like to see." Well, the minister could easily for get or neglect that, and he will never be charged wit anything for his neglect, but the person who made th request may recall the incident at some future time whe you wish that he, too, would forget it.

Akin to this is the request from the president or sec

retary of one of the church organizations, "Will you put this in the church bulletin next Sunday?" Well, maybe you don't make a note of it, or maybe you don't want that notice in the bulletin, or maybe you are not the editor and just forget to tell the editor, but that person is likely to make a nasty come-back sometime later when he is charged with neglect, by saying, "Well, I told the minister, but . . . " You may fill in the rest of the remark, depending upon the standing of the person who makes it.

Sometimes, there is the request to go to see a certain person who is ill. You wonder why you should go to see the person. You know, perhaps, that he belongs to some other church, and that the minister is calling upon him faithfully. You know that he is no prospect for membership in your church, that there is no reward or return for the going. You may know that he does not care for the Church or even scorns it. Yet you go, because you were asked to go. Of course, you know too that every visit to a sick person gives the opportunity to bring the eternal word of Jesus from the Bible, together with a prayer, and that these are just what the person needs in his present extremity. It may be a petty matter, but if you neglect this opportunity, the word may pass around among the congregation, "He doesn't bother to go to see the sick except if they are friends of his."

Oftentimes, when visiting in a home, the request comes, "Will you please give this money to the treasurer?" or to the ladies society or to a special fund. Perhaps it's only a quarter or a half-dollar, but you do it, in order to oblige the person. Or perhaps, a person asks, "How much is my pledge overdue?" These items are certainly nuisances, but you take care of them because you know of the importance of small details, and because you know that you are being judged by even the smallest items.

Some ministers, especially those whose churches are located in industrial areas, have the opportunity to secure jobs for their members. One pastor has secured scores or even hundreds of jobs for people. It seems to be a small matter, to be sure, and entirely outside of anything taught in theological seminaries, but, at the same time, this is a service that any minister ought to be glad to render when he has the opportunity.

Errands

Then there are all the petty errands that you are asked to do; namely, when you are in that part of town, will you stop and get this? Will you please hand this to Mrs. Zanzibar? Will you please call on Mr. Jones in order to find whether he won't join the Brotherhood? (You may have asked him a half-dozen times). Will you please call Mrs. Barnes on the telephone about some inconsequential supplies? Will you please write a letter?

Or there are the minor details of church services. Of course, every minister has his way of doing things, and it is easy to neglect some of the fine details. After all, there are many possible variations in such matters as the confirmation service, the administration of the communion, baptism, Christmas services, and the like. This writer will always remember one woman who goes into a rapture over the confirmation service year after year, "Your confirmations are wonderful," and she means it.

Lesson from Service Centers

The following quotation tells about the activities of the pastors who were engaged in our Lutheran Service Centers during the recent war:

"The service pastor does anything and everything that manager, pastor, and chore-boy would ever do. But in spite of the endless details and special services which keep him jumping like a grasshopper all day long, he still finds time to visit boys on the reservation or in the hospital, to hunt up all Lutheran men in the areas whose names are provided by national headquarters, to edit Service Center news sheets, to find living quarters and jobs for wives of men in the camps nearby. He is in constant demand, moreover, as spiritual adviser. In the course of a normal day he is called repeatedly to private conferences with men concerned about their spiritual welfare . . . "

Yes, ministers do have many little tasks which take their attention, and consume their time, but here is one who maintains that, despite their apparent insignificance, it is absolutely necessary for a pastor to busy himself about little things.

Cranmer and Lutheranism in England

By Axel E. Berg
Pastor in the Augustana Synod

(Continued from October Issue)

THESE ARTICLES aroused the indignation of the mild-mannered Melanchthon. In a letter to Henry he wrote: "I am pained that you are becoming the minister of another's cruelty and godlessness. I am pained that the doctrine of Christ is being restrained, vicious rites established, and lusts strengthened. I hear that men of excellent learning and godliness, Latimer, Shaxton, Cranmer and others are held in custody; for them I pray courage becoming Christians. And although nothing better and more glorious could happen to them than to meet death in the confession of such manifest truth; yet I do not wish your Royal Highness to be stained by the blood

of such men, I do not wish the light of your Church to be extinguished, I do not wish such concession to be made to the godlessness and venomous Pharisaic hatred of Christ's enemies, I do not wish pleasure to be afforded to the Roman Anti-Christ, who delights in his heart that you are taking up arms for him, and hopes by the aid of the bishops to regain easily that possession from which he was driven by your honorable and godly counsels. He sees that the bishops are for a time complying with your will, but that they are joined to the Roman pontiff. The Roman Pontiffs understand these arts; before these days, they have made their way out of most severe tempests by singing.

"Again I entreat you, for the sake of our Lord Jesus Christ, to modify and amend the decree of the bishops; and in this, serve the glory of Christ, and have regard for the salvation and that of the churches. Be moved by the prayers of many godly men throughout the whole world, who wish that kings apply their influence to the true reformation of the Church, and to abolish godless services and to defend the Gospel."[18]

It is to be noted here that Cranmer did all in his power to make the Six Articles ineffective.

Homilies Reveal Luther's Influence

In the year 1547 a book of Twelve Homilies was issued for the instruction of the people. These Homilies dealt with (1) the use of the Scriptures (2) of the misery of mankind by sin, (3) of their salvation by Christ, (4) of true and lively faith, (5) of good works, (6) of Christian love and charity, (7) against swearing and perjury, (8) against apostasy, (9) against the fear of death, (10) an exhortation to obedience, (11) against adultery and in praise of marriage, (12) against contention.

The third, fourth and fifth Homilies are usually attributed to Cranmer. In the Homily on Salvation, Cranmer says: "Justification is the office of God only, and is not a thing which we render unto Him, but which we receive of Him; not which we give to Him, but which we take of Him, by his free mercy, and by the only merits of His most dearly beloved Son, our only Redeemer, Savior and Justifier, Jesus Christ."[19]

The above paragraph shows the influence of Luther's teachings which now begin to infiltrate into the doctrine of the Church of England. In 1548 Cranmer published a catechism which "was really a translation, with variations, from a Latin version of the *Nurenberg Kinderpredigten.*"[20]

The *Nurenberg Kinderpredigten* was a Lutheran document, and the fact that Cranmer made it the basis for his catechism shows that as late as 1548 he was still greatly influenced by Luther's teachings.

Prayer Book Shows German Origin

The first prayer book of Edward VI appeared in 1549. Cranmer had a principal share in the production of this book, and again the influence of Luther can be traced.

In regard to the baptismal service, the retention of sponsors agrees with the practice of the Lutherans and of the *Pia deliberatio* of Hermann. The prayer, "Almighty and everlasting God," is taken almost word for word from the prayer in Luther's *Taufbuchlein.*

The compilers of the English formula seem to have had Luther's formula before them, which they greatly condensed, as the following comparison shows:

Luther (1523)

"Dear friends in Christ: We hear daily out of the Word of God, and learn by our own experience, that we all from the fall of Adam, are conceived and born in sin, wherein, being under the wrath of God, we must have been condemned and lost eternally, except we be delivered by the only begotten Son of God, our Lord Jesus Christ.

"I beseech you, therefore, that, from Christian love, ye earnestly intercede for this child with our Lord God, that ye bring it to the Lord Jesus Christ, and unite in imploring for it the forgiveness of sins and entrance into the Kingdom of grace and salvation."

Edward VI (1549)

"Dear beloved: Forasmuch as . . . all men . . . be conceived and born in sin, and that no man born in sin can enter into the Kingdom of God, except he be regenerated and born anew of water and the Holy Ghost.

"I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy, he will grant to these children that thing which, by nature they cannot have, that is to say, that they may be baptized with the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same."[21]

The prayer in the Order of Confirmation is from *Pia deliberatio* of Hermann.

The Prayer Book demands of candidates for confirmation a knowledge of the Apostles' Creed, the Lord's Prayer and the Ten Commandments. It also stresses the idea of public confession of faith for the catechumens. This, indeed, reveals a dependence on German sources.

Traces of German influence are also found in the Form of Solemnization of Matrimony and in *De Ordinatione.*[22]

Mass Based on Luther's Service

As regards the Mass, the chief aim of the Reformers was to destroy its sacrificial character and as far as possible make it a Communion Service. Consequently it omits the fraction of the Host and the commixture of the species in the chalice, two ceremonies which in medieval symbolism suggested the idea of a victim.

"The Prayer Book Mass, thus deprived of its sacrificial character, and reduced to a simple service of praise and thanksgiving, closely resembles Luther's, both his Latin Mass of 1523, and his German Mass of 1526. The debt is obvious. The changes made by Cranmer are those which Luther advised, the suppression of the prayers at the foot of the Altar, the chanting of an entire Psalm at the introit, the transformation of the Offertory into a col-

lection for the poor, the separation made at the same point of the service between the non-communicants, the omission after the Pater of the embolism, the fraction of the Host, and the commixture of the Species, and the final prayers are the same . . . The words which at the Consecration relate the institution of the Supper, are similar to those of the Lutheran liturgy of Grandenburg-Nuremberg, the work of Osiander, Cranmer's uncle by marriage. Richard Hilles wrote to Bullinger from London on June 1, 1549: "We now have a celebration of the Eucharist uniform throughout the kingdom after the model of the churches of Nuremberg and Saxony'."[23]

"The Book was, in fact, neither Roman nor Zwinglian; still less was it Calvinistic, and for this reason mainly it has been described as Lutheran."[24]

Comes Under Reformed Influence

We turn next to a consideration of the Forty-two Articles.

"In 1549 Cranmer had exacted from every cleric who asked for a license to preach or teach theology the subscription of a series of articles. These were probably the embryo of those imposed by the Government in 1553. 'They contain the pure and godly doctrine of the Eucharist in conformity with what you teach in Switzerland,' adds John Hooper, to whom we owe our knowledge of these articles."[25]

It must be noted here that by 1549 the Archbishop had come under the influence of reformed theologians. This accounts for the doctrinal change concerning the Lord's Supper. Notwithstanding the influence of such men as John Laski and other Zwinglians, the Forty-two Articles borrow largely from the Augsburg Confession, probably through the medium of the Thirteen of 1538.[26]

Influence of Luther Persists, However

A careful study of the Forty-two articles clearly reveal the influence of Luther and the Augsburg Confession.

Scripture is the rule of faith. By this is meant that every article of faith is based on the Bible. (Arts. 5 and 21).

Justification by faith alone is affirmed and is in conformity with Cranmer's teaching.

The Church is defined as "a congregation of faithful men in which the pure Word of God is preached and the Sacraments duly administered according to Christ's ordinance." (Article XX).

"The doctrine of the Schoolmen concerning Purgatory, Pardons, Worshiping and Adoration, as well as of Images and of Reliques, and also invocation of Saints, is a fond thing vainly invented and grounded upon no warrant of Scripture but rather repugnant to the Word of God."

Holds Lutheran Sacramental Views

The sacramental doctrine of the Articles is in conformity with the Augsburg Confession, rejecting both the Zwinglian and the Catholic doctrine. On this point Cranmer had not accepted the Zwinglian view. According to the latter, God gives grace directly and does not use the sacraments as means. The latter are mere external signs of grace, not its channel. They do not confer grace. On this point a lengthy discussion took place in 1552 between Cranmer and Hooper, who was a sacramentarian. The Archbishop won the victory. Article XXVI of the Sacraments runs: "The Sacraments ordained by the Word of God be not only badges or tokens of Christian men's profession: but rather they be certain sure witnesses, effectual signs of grace and God's good will toward us, by which He doth work invisibly in us; and doth not only quicken, but also strengthen and confirm our faith in Him." The Confession of Augsburg did not contain these most significant words "effectual signs of grace;" but they occur twice in the XIII Articles of 1538, debated between the English and the Lutheran theologians. Even if the minister is unworthy, "the grace of God's gift is not diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men."

The original draft of the Articles declared baptism and the Lord's Supper to be the only sacraments. But the final text was content to affirm (Article XXVI) that the sacraments ordained by Christ for the new people are "very few in number, most easy to be kept and of much excellent signification: that is to say Baptism and the Supper of the Lord." And, in fact, the articles which follow speak only of these sacraments.

Teaching Regarding Lord's Supper

Article XXIX speaks of the Lord's Supper thus: "The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily and with faith receive the same, the Bread which we break is a partaking of the Body of Christ . . Since the being of human nature doth require that the body of one and the same man, cannot be at one and the same time in many places, but of necessity must be in some certain and determinate place; therefore the Body of Christ cannot be present in many different places at the same time. And since . . . Christ hath been taken up into heaven and there is to abide till the end of the world; it becometh not any of the faithful to believe or profess that there is a real and corporeal presence . . of the body and blood of Christ in the Holy Eucharist."[27]

We have called attention to the change of doctrine concerning the Lord's Supper in the Forty-two Articles. Yet, this doctrine is not Zwinglian. Furthermore, Article V guards against Zwingli's teaching that all of the usages of the Church must be deducible from the Scriptures.

In article XVII of "Predestination and Election" there is not a word which even suggests Calvin's doctrine.

On the other hand, the cardinal doctrine of the Lutheran Church, Justification by Faith, is emphasized.

Planned a United Protestantism

Henry died in 1547. Cranmer, now enjoying more liberty, dreams about a united Protestant Church. He plans a convention and sends invitations to the leading Protestant theologians on the continent. He writes to Melanchthon, "You have, I know, desired that pious and holy men should take council together, to communicate their ideas one to another, and execute a work of great authority, which should embrace the chief articles of doctrine and transmit to future generations the truth, pure from any admixture of error. This at present is the subject of all our efforts. I beseech God to guide us and unite us in a Church which shall abide forever, and not ourselves alone, but also those still without. And this He has already begun to do."

Cranmer invited Melanchthon to England at least three times. Difficulties in Germany, however, prevented Melanchthon from accepting the invitation. Had he been able to attend the important conference, Lutheranism, perhaps, would have exerted a greater influence in England.

[18] Jacobs, H. E. **The Lutheran Movement in England**, pp. 156-57
[19] **Ibid**, p. 164
[20] **Ibid**, p. 164
[21] Jacobs, H. E. **The Lutheran Movement in England**, p. 256
[22] Smithen, F. J. **Continental Protestantism and the English Reformation**, pp. 221-224.
[23] Constant, G. **The Reformation in England**, p. 76-77
[24] Pollard, A. F., **Cranmer**, p. 220
[25] Ibid, pp. 282-283
[26] Smithen, F. J. **Continental Protestantism and the English Reformation**, p. 168
[27] Constant, G. **"The Reformation in England,"** pp. 283-293

Can a Preacher Throw Light on Inspiration?

By Benjamin Lotz
United Lutheran Pastor at Bethlehem, Pennsylvania

HOW DO I preach a sermon? The answer to this this question might seem a strange way to throw light on this baffling, perplexing, intriguing question of Inspiration, though further explication of this question might make it seem less strange. At least, it is worthy of a trial.

The question of Inspiration appears to be a question of dogmatics—and, the manner in which I preach a question of homiletics and for some people, never the twain shall meet. That is not as it ought to be! For our dogmatic theology, like all theology, ought to be reflected in our preaching. Preaching, unless it is adulterating God's Word, ought to give insight in the formulation of dogmatic theology! They belong together. "The best dogmatics is the one that can be preached"—let the author have no credit for this quotation, for it is by a Continental theologian.

How do I preach a sermon? The answer to this question might still seem a strange way to answer the question of Inspiration. For if I preach my sermon in a *grand manner,* I preach as a dying man to dying men. I begin by talking to man as a sinner standing in the need of God's grace. That is Christian realism. I try to make the sinner realize his real condition before I speak much of God's grace. Yet not once have I mentioned Inspiration!

Somehow I expect everyone who calls himself a Lutheran to follow this method. When the consciousness of sin has been reached, then I offer him God's grace in Jesus Christ. Of course, it cannot be done fully in any sermon, and there may be a time when it is not the whole burden of my message. But sin and grace, in some phase, in some manner, in some application, must find their way and have their place in my preaching.

Anyone can see that this is looking at preaching through a telescope. How could it be otherwise? The distant is brought close, the obscure is made clear. I hope that no one will feel that the perspective is distorted! It is rather the opposite, the important things are placed first, placed in important positions and in important relationships. Yet the matter of Inspiration has not been touched upon, it is hardly visible, if at all.

In my preaching, I trust humbly that sinful man *will come to himself!* Then I trust that he will come to Christ. That is the work of the Spirit through God's inspired, inspiring Word *when and where it is pleasing to Himself.* I am only His instrument, as those were who wrote the record of His revelation, perhaps sometimes no more conscious than they were when they did it. How they might rub their eyes in wonder and amazement—patriarchs, psalmists, prophets, evangelists, apostles scribes—to hear this discussion of the manner of the Spirit's guidance! All of them built better than they could know; it was God that worked in them to will and to do!

II

Where do I find my sermon? The answer to this question may help answer my former query. I find it in many places, in the human needs I meet, in the faces of those I see Sunday after Sunday, in the book that I read, in the lives of God's saints and sinners, in the open air, under the blue sky, even, in the seamy side of life. I find insight and inspiration everywhere! Those, to be sure, are only secondary sources, for primarily I find my ser

mon within the canonical books of the Old and New Testaments, which is the record of God's revelation culminating in Christ Jesus, my Lord.

These Scriptures are the primary source, for here is the norm and standard by which my sermon shall be judged. And with me are thereby judged those teachers and preachers who call themselves Lutherans. Here is God's Word, inspired by the Holy Ghost at sundry times and in divers manners. It is its own authentication, for God's Word *even through my preaching* is addressed to the whole man, not to his intellect alone but to his feelings and to his conscience. I need not prove this authority by declaring it is inspired, for the Scriptures bring their own authority, though how it came about remains a mystery.

Somehow, I can not make the manner of Inspiration a question of controversy. In a sense, it is a *Verbal Inspiration,* for God's message has come to me in words, but I know that often words are weak instruments, earthen vessels, indeed. And I know full well that when I preach my sermon, I pray that God will inspire my speech, as far as is in His power—I speak humanly, conscious of my weakness—He will inspire me and give me the right word to speak His truth. And then I preach my sermon.

III

This ought to indicate that the public preaching must above all reflect the truth and the heart of the Gospel, particularly as that is confessed by the Church. That means dogmatic theology, and Lutherans are not afraid of dogmatic theology. How could they be when they are the heirs of the past they cherish? For that reason, the sermon of the preacher must have a dogmatic basis!

This is true in contents, but it is true in emphasis as well. If I do not wish to put the matter of Inspiration as the center of my preaching, then I must see that the Church does put it in the center of its theology. Just imagine putting the doctrine of Verbal Inspiration as a kind of prolegomenon to a sermon or announcing it as a pre-supposition before getting started! I suspect some preachers do, buttressing it with their very best argumentation. To them one ought to urge Christ against the Scriptures, as Dr. Luther said!

There is a kind of preaching that urges faith in the Bible as God's infallible Word before presenting Christ. Lutherans can never be guilty of that! It would be considering the cradle first where the eternal Word was laid rather than kneeling down to worship the Babe of Bethlehem.

The Bible is God's Word for the Christian only as he has found life eternal through Jesus Christ therein! To reverse the process is to make Christ and Christianity dependent upon a Book, albeit the greatest Book the world has ever known. But the Book depends upon the Christ who is also its inspiration, and He is the Lord of the living and the dead.

IV

There are certain things that we dare not forget. We need not fear what men will think of Inspiration as long as they preach the Gospel. That is where we must really be afraid. There are certain fundamentalistic tendencies whose representatives hold tenaciously to Verbal Inspiration and with it to the worst kind of error—chiliasm, Sabbatarianism, Puritanism, and the like. On the surface, many Lutherans would feel drawn to these folks because it appears that they cherish highly God's Word. Yet, when it comes to the understanding of the Gospel, these visionaries preach rather the Law and the ordinances of men. The glory of the Lutheran Church is the purity of the Gospel of sin and grace brought to sinful mankind through Word and Sacrament. Too great a pre-occupation with the theory of Inspiration may cause us to neglect the Gospel!

And the other thing that we need to fear is that we mistake naive credulity for faith! There is an enlargement of the understanding that comes from God, and the patient searcher for knowledge—whether he be a philologian, an archaeologist, or an exegete—will not miss God's blessing. And to those scholars we owe a great debt of gratitude. By their patient labor and brilliant hypotheses, they have revealed how various sources were used by the sacred writers in the composition of their various books.

They have shown that there are limitations to human knowledge and that even the writers of the Sacred Scriptures shared these limitations. Modern scholarship has made it clear how errors can creep into an ancient text through a careless scribe, though even an error can help substantiate the authenticity of a book. In the study of certain books of the New Testament, modern research has shown how the *viva vox evangelii,* the narration of Jesus' words and deeds which was the preaching material of the early Christians to awaken faith in men's hearts, became the basis for the written Gospel and the Book of the Acts.

By comparison with other ancient literature, it has been made evident that the standards used by the ancients were different from ours. It was not considered dishonorable in ancient times to put a great name as the author of a letter, and words written by one man could with propriety be put into the mouth of another. Conservative Lutherans might not go as far as this interpretation of the discourses in the Gospel of St. John or in regard to the authorship of certain letters of the New Testament, but patient scholarship has shed helpful light on these problems.

A serious minded preacher, one who knows the stern implications of God's law, one who knows the fullness of the Gospel of God's grace, as well as the manner in which this has been formulated by the confessional theology of the Church, could help us in this perplexing question. He would need considerable intellectual equipment, as well as certain other qualities. He would have to have the ability to think cogently and to express

his wisdom gracefully. He must have devotion to his Lord and love for the Church. He must have the desire, too, to help solve this problem that baffles and perplexes Lutheran Zion.

This preacher must know how to put things that are first in the first place. He must know how to take things that belong on the periphery out of the center of man's thoughts. A preacher ought to be able to do this because, if his preaching has had meaning, he has always done this. He has recognized the inspiration of the Scriptures but he has never pushed that fact into the foreground of his message. To him, it seems we must look for help. Perhaps he will state our dogmatic task as he has found insight when he worked on his sermon.

For the wise Lutheran preacher knows that it is necessary to agree not upon the theory of Inspiration but on the purity of the Gospel message and the right administration of the Sacraments. That emphasis will help to bring the factions and fractions of the body of Christ together. The Augsburg Confession wisely and nobly has declared that this is sufficient for agreement. Through long and devious ways, through controversy, conference, and a thousand other ways, has this been achieved. It is enough. *Deo gratias!*

The Erlangen Address

Niemoeller's Challenge to Germany

When Pastor Martin Niemöller of Germany delivered the following address at Erlangen, wire services reported that students heckled him for his anti-Nazi sentiments, but no mention was made of what Pastor Niemöller said. The complete sermon is given here in a translation by the Rev. George Forrell of the N.L.C. News Bureau. Since his release last year from eight years of confinement in concentration camps, Pastor Niemöller has been subtly and maliciously attacked by sections of the American press. But can any American reader of this sermon retain doubts that Lutheran World Action should back to the limit this kind of leadership for the spiritual reconstruction of Germany?

FELLOW-STUDENTS: Brother-Pastors: The address which you are about to hear has no theme. I just have some things to tell you. They are the same problems that I have to bring up always and everywhere, because I feel that we all wrestle with them and that we will not be able to advance one step until these problems have been clarified.

I speak to you as a man who has experienced, together with you, and with a burning heart, the collapse of our people and of our fatherland. I speak as a man who had plenty of time, more time than he ever wanted, to meditate concerning the reasons and the background for our present situation. I speak as a man who, contrary to his own expectation and the expectation of others, was placed again in the middle of the stream of humanity, and who is confronted with the same questions as you who want to help "get the car out of the ditch."

During this second, and it seems to me final, collapse of the Reich, everything has lost its balance. This time the collapse is even more obvious than 28 years ago, not only as far as the outward realms of our life are concerned—I mean our political existence, and our economic and social life—but this time the collapse affected the religious and ethical foundation of our existence.

Spiritual Development Lagged

I am a member of the generation which experienced the entire technological development of the last few decades, a development which offered the greatest possibilities for the human conquest of the world. But simultaneously with this immensely fast technological development there took place another development which moved in the opposite direction. It concerned the spiritual life of man and of humanity.

Our spiritual life degenerated with increasing speed. While the technical possibilities increased, our ability to bear responsibility decreased. And behind this divergent development stands the stark materialism of our time. "To enjoy life is the highest good." This was the highest dogma for 89 out of 100 people, not in theory, but in practice. After the collapse of the human ability to be "autonomous," the national-socialism of the past 12 years was a last attempt to substitute rule for ethics.

We were no longer able to handle the questions confronting us, and this inability made everybody cry for a strong man, the superman, who would once more unite all wills and subject them to his own. That something positive could be achieved in this manner is shown, for example, in the German super highways.

The ethical standards of this one individual united and carried the mass which was completely without ethical standards. This way one hoped to do great deeds. At least that was the way it seemed then. Today it is difficult for us to separate ourselves from this last ethical effort, and this has brought about our ethical crisis.

Hitler Lacking in Ethics

Some still say, the "Fuehrer" himself was a great man. He just didn't know all about these crimes. I can't do anything else but try to correct this error and testify to the truth. Don't be deceived. I also hoped, for a long time, for the strong man. And then when he came I asked further, Is this man, who claims to be the leader of the German people, really the great man who has honest ethical standards? Can he be considered a man of divine calling? But in 1934 my doubts disappeared. I had to answer my question with an unequivocal no, on the oc-

casion of my first and only meeting with Hitler. (February, March 1934)

And then came Nov. 9, 1939, with the alleged attempt to kill Hitler. The task of solving the plot was delegated to Himmler. A few days later the German papers reported that the attacker, George Elser, had been arrested at the Swiss frontier. The alleged instigators, the head of the "Secret Service" and an English officer, had been captured in Holland. Well, these two English officers were since 1939 with us at Dachau, and then since 1940, Elser also. And we could get some information about this plot. Elser, a high officer in the SS, had three rooms and his own workshop, his own radio and special food and two special SS guards. The two English officers were in their cells, chained to the wall. And then I got a chance to speak to one of these officers. He knew nothing about the attempt on Hitler's life. And still I was not quite sure. But this man spoke the truth, as I later got a chance to speak to Elser before he was liquidated on special orders from Himmler.

Ordered Own Comrades Killed

And that is what I mean by saying that the ethical standards, lacking everywhere, were not found in Hitler. And it is a fact that he ordered an attempt on his life at the beginning of the war in order to increase his popularity. He ordered some of his old comrades killed, just to be able to have special services of thanksgiving for the preservation of his own life.

And what upsets me most about the Nuremberg trials is that there are among the defendants my old comrades in arms from the first World War. There sits Raeder, my one-time commanding officer, and Doenitz, my one-time ship-mate. From 1942 to 1946 these men signed orders to which every officer would have refused to subscribe as short a time ago as 1918. The ethical standards of a mere 20 years ago had rapidly disappeared. We had no longer any scruples of conscience, they were not considered up to date, and to obey one's conscience meant to lay down one's life.

People said during these last 12 years, "We are strong and manly men, we can take the responsibility for what we do. Religion is just for old women." But look at these manly men. They not only make the German people but all the nations of Europe bear the consequences of their actions.

That's what I mean when I compare the development of the soul with the technical development. There is an impossible disproportion. Perhaps the twilight of humanity has arrived with the invention of the atom bomb.

Tried to Follow Old Paths

We are in a similar position to what we were in 1918 and yet the situation is totally different. When I decided in 1918 to become a pastor, I wanted to stand upon the only foundation that can really sustain us. And then I had to see, to my disappointment, that the new building was not based upon Christian ethical standards, but that we tried to save the remnants of the past. We did not change, deep down in our hearts. Instead of changing we travelled the same straight road to more enjoyment of life and "individual happiness." We thought we could get along with what remained of our old ideals—and suddenly we were stuck. And so we looked in 1933 for the great hero and superman.

Today we must ask ourselves: Do we want to repeat our mistakes of 1918? Do we want to trust again in the old ideals? It looks today as if there was quite a tendency in this direction. Some say: "The ideals of Nazism were not all bad. And we can build upon what is left to us, the good conscience of the man who is convinced that he only did his duty, the pride of the honest soldier who followed the call of his country." For those who believe that, it is very hard to admit that they fought for falsehood and indeed for a criminal cause. And if one tells them that everything they believe in was fraud, it creates a terrible situation for a man who thought he was doing something.

I can understand that only too well. After the first World War I went to a service at the Zion Church in Bethel and when the pastor, Dr. Jaeger, said that we, the Christians of Germany, had to bear our full share of responsibility for the war and its results, then I could not help it, I had to get up and leave the church.

The Disease Started in Germany

It is understandable that the pride of an honest human being resents that talk that the German people are all criminals. And a German must ask: Is that really true? Are the others so much better than we are? Are we so much worse than the others? And—are these others able to teach us decency and morality? So they asked then, and so they ask today. And their answer is NO. And yet the sickness started in our nation and nowhere else. Which of the old ideas can we use to start again? There is nothing left—nothing for our pride.

Through its leadership, the Evangelical Church confessed its guilt, did this also for the German people. This action caused a terrible argument. The main objection was not that we are innocent. Only a very few said that. We have learned a lot, and we Christians realize that we were responsible, even for the fate of the Communists. Nothing in the world can free the German Church from its responsibility for the German people. We had to say this to Hitler, and it is true again today. But today the responsibility is twice as great. Today the Church has the only German voice that can be heard in the world. That gives the responsibility for the German people to the Church.

Must Confess Guilt to Fellow Men

But then some say: "We must not talk about this German guilt. We may confess it before God but not before men. For if we do that, then men will say: "You admit it yourselves that you are guilty, don't complain if you are now being punished." But that does not free us

from the responsibility to confess our guilt before God and men. Without such confession there is no forgiveness and no new beginning. It is odd that not only the theologians (that isn't so surprising) but also sincere Christians object to this confession of guilt before God and man. Remember the prodigal son? This is our situation. He ended up with the swine, and so did we. And then he came to himself. But he didn't go to the temple to confess his sins but he went to the father. This is the way it ought to be in our Christian life. There is no confession of sin without a confession before him against whom we have sinned.

But the demand of Christ goes even further. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift."

I met a Jew who had lost everything: Parents and brothers and sisters. Of the entire family, he alone was left. I could not do anything else, I had to say: "Dear Jewish man and brother, before you say anything I have to tell you that I confess myself guilty and ask you to forgive me and my people our guilt." Only in this manner can we open the way for our message and a new life.

How Peace May Be Found

But a part of this Christian message is also the message of the Saviour and Redeemer, the message of salvation. "If the Son therefore shall make you free, ye shall be free indeed." This, of course, means a reorientation of our life. We must come from the vacuum of "enjoying life" to "peace with God.' Then the "enjoyable" life is no longer the highest good, but a new life takes its place, a life in peace with God and the brethren. One ought to understand the confession of guilt by the Church from this point of view. We should join this confession if we are interested in advancing from the "vacuum" to God.

We made life our god. And the confession of guilt reaches nowhere deeper than with us who are Christians. We know that in the person of the suffering brother, God Himself desires our help. We ought to know that he who suffers is our Lord Jesus Christ. We ought to know what it means that 5½ million Jews were murdered. He who is not a Christian sees the suffering of humanity, but he does not feel responsible.

But we Christians can't say that we knew always that there was something wrong about this whole matter, indeed it was criminal. Talking like this does not justify us. Just because we saw more clearly, our guilt is also greater. It is an open question whether the SS hangmen are more guilty before God than we who were silent when we should have spoken. It may be that our guilt weighs heavier because we knew the message of repentance and faith. We should have had a more sensitive conscience, but we also made life an idol.

Admits His Own Guilt

I tried to confess as long as possible, but when I saw in the concentration camp how Jews were treated I no longer dared to open my mouth. I, too, am responsible for that which happened in Germany. We Christians must face this guilt and confess it. If we do not face it, it will remain. Remember, 30 to 40 million died as the result of our actions—and nobody in Germany seems ready to confess this guilt.

Adolph Hitler and Himmler got away, but they left us the guilt. And even after a thousand years this guilt will still remain unless we face it. We must start anew and we must begin by saying: "We are guilty and deserve punishment." If we say that, the message of Christ may again be heard among our people and also among other nations. We Christians in Germany became guilty through the blindness and weakness of our love. We are guilty.

It is one of the most terrible experiences for one coming home and speaking to neighbors and listening to sermons and speeches, to hear much complaining and lamenting but little of our guilt. There is much talk about our suffering and our hunger, but I did not hear anybody who expressed his sympathy for what happened to people in Poland or his horror about the depopulation of Russia and the 5½ million dead Jews.

Miracle of Forgiving Love

This is on the debit side of our nation's ledger and nobody can take it away. There is only one power that can eliminate the poison that this guilt has brought into the world and to clear the air: The forgiving Love of God. This is a miracle that we cannot comprehend with our mind. Without the power of the Holy Spirit this love cannot be believed. But it is this love alone that can restore peace to our nation and also peace among the nations.

That's why we confessed our guilt before the representatives of the foreign churches. And we said to them: "Brothers, we know that we are guilty. We are guilty because we did not live up to our responsibility. That is our guilt. We did not confess openly enough when it was time to confess and we did not love wholeheartedly enough when everything depended on our love. And we became guilty for that which happened in our nation and have brought infinite suffering upon other nations. And before we can address you as brothers, we say to you: "We ask you in the name of God to recognize us as brothers in Christ Jesus and help us who have to bear this guilt."

And this was the answer we received: "You spoke before the face of God and to Christian brothers. We heard your word and recognized that we are united with you in Christ Jesus. It is not our task to judge, but we want to tell you that we will remain united with you for the sake of Jesus Christ."

God Will Judge Other Nations

But you ask: "Are others not guilty?" Surely they are. There can be no doubt. But the sickness started among us. Here it found its worst expression and a Christian is not supposed to look first for the sins of others but he must first study his own sins. We may leave it to God to decide what shall become of the others. But we must not wait with our own confession of guilt until the others confess theirs. That will not work. That would only mean that we would push this guilt around until we would finally blame it on the devil. If the Christian message is to gain power in our life, and there is no other hope for our life, we must not stubbornly revolt against it. This will not get us anywhere. Christ has to break our stubbornness.

But in the face of the Nihilism that confronts us, must we not despair and seek death? Christ gives us the opportunity to live in our time a meaningful life of brotherly love and sacrifice. We must serve in gratitude for God's forgiveness of our sins. Whenever we do that, then the argument about guilt is soon forgotten. Then we will not complain but give thanks. Where Christ is, there is no self-righteousness but there is a beginning in faith. Faith must be dared and then we will see the miracles of God.

Today this is my hope and confidence, but also my great anxiety. The question is: Shall we build again, using the old ruins and wrecks, or shall we lay a new foundation with something that we do not have but that God gives? So far this question has not been decided. The Old should pass away and we should begin anew. Let us hope that this fact will be recognized. Nihilism or Faith? that is our choice. May God lead us out of all need to Faith.

The Reader's Viewpoint

IN THE HEART OF MORMONISM

Dear Editor:

YOU RREFERENCE to Mormonism in the **Lutheran Outlook** Vol. XI, No. 9, p. 262, is appreciated by us who are doing Lutheran mission work in this strategic city which now seems to be rapidly developing into a grand "Pittsburg of the West," Salt Lake City. Perhaps your readers would like to have the following very brief statement of well grounded observations which I have made during one year of mission work here:

1. In this headquarters region of Mormonism we note a very evident shifting of emphasis from the spiritual to the material, and from the doctrinal to the mere social phase of the Mormon "church" society. Indeed, the supreme Mormon authorities do severely and publicly take their bishops and teachers to task for neglecting the unique Mormon doctrines and for adopting some of the Christian views. But those responsible for the various "wards" and missions come out plainly with the statement that they find "people are not interested in the spiritual phase of religion," and they content themselves with doing "welfare work."

2. In connection with the 1947 centennial celebration of the Salt Lake colonization, the Mormon society will naturally play an important part. But the emphasis in preparations thus far, although overwhelmingly Mormon in leadership, is being placed on the economic, social, and organizational features. Even by Mormon leaders, Brigham Young is mentioned mostly as a great "colonizer." Concerning peculiar doctrines of Joseph Smith and his successors, several old publications have disappeared and are not accessible to either students or to the public, although Mormonism's original tenets and "revelations" are still held by the leaders.

3. There is an evident tendency in this region on the part of many Mormons to amalgamate with the Christian churches, giving up certain points and adopting others. As far as personal attitudes are concerned, it is probably easier for us of the Christian churches to exercise the Christian spirit of personal kindness and friendliness toward Mormon neighbors than it was for our earlier representatives here, who sometimes may have been met by native antagonism. But how there ever can be a true amalgamation is impossible for one to conceive. After all, the basis of Mormonism is polygamous polytheism, a doctrine with which Biblical revelation can never mix.

4. It should thus be clear to all Protestant pastors and missionaries in this Mormon stronghold that our emphasis must be definitely Christian and that with this we shall have an increasing, even an epochal, opportunity. Yes, there is another way, but it is a way we as Lutheran Christians cannot and will not go. I refer to the modern tendency of ignoring our Christ, the crucified One, with other distinct Bible revelations, and be satisfied with a general amalgamation of mere human ideas and practices. The natural climax of this trend is, of course, that we ourselves are the gods, and that we pray to ourselves. But that would be a mere repetition of Babel on the alluvial plain of Shinar, and utter confusion.

5. With the editor's permission, I should deem it very timely to inform readers of the **Outlook** that we have two Lutheran churches of National Lutheran Council synods here. Zion Lutheran Church of the Augustana synod is 63 years old. Tabor Lutheran Church, of which the writer of these notes is pastor, will celebrate its 40th anniversary in 1947. Tabor belongs to the United Evangelical Lutheran Church. Both churches are at an upward turn, we sincerely hope and pray. Almost "full house" on Sundays is our encouragement now. But the edifices are too small for this great field. In the near future our problem will be to plan prudently and in a large way so that Lutheranism may have a real place in this city. May God speed the day when Lutherans in America constitute one great body. What big things we could do together here then. More pastors and experienced parish workers; greatly increased church funds; and central unified planning. These things are almost immediately imperative.

6. It is high time for the whole Lutheran Church in America to understand the national, strategic importance of Salt Lake City. We should lay aside pessimism and to see opportunities. Two Lutheran synods started and quit here many years ago. Many individuals have long looked on this field as practically hopeless. "Why in the world would you go out there into that desert place?" Such were many letters from the "middle states" (which were in some cases called "the states"). It is time that we can counteract pagan Mormonism in Sweden, Norway, Denmark, and in the mid-

dle states just as truly as on the West Coast. But why not rather go in and establish the only true Gospel right in the geographic center of it? Remember, Paul was not content to play with the fringes of the periphery of paganism; he went to Rome; he went to the heart of it. He found many souls in neathendom who were tired of the old gods and longing for something better. Many such are here, too, in spite of one of the grandest and most perfect economic frameworks any "religion" ever had.

James C. Peterson

CHRIST HAS THE ANSWERS

Dear Dr. Ryden:

Just a word of appreciation after reading the current issue of the **Lutheran Outlook. Outlook** it truly is, as the articles reveal on so many fronts of situations and problems to be informed about, to appraise and to pray about, and that must be solved.

After reading it through from cover to cover, one sits back and closes one's eyes to meditate, and the glorious truth of the Christian faith in God and His Christ brings comfort an strength and hope. Through the mists of uncertainty, bot critical and uncritical, because the answers seem impossibl one remembers the petition of our Lord: "Thy will be don on earth as it is in heaven." The Christ of time and eternit surely knew that such a petition was possible of fulfillmen or He never would have uttered it as a pattern for us to us in formulating our prayers. Our God is still a God of lov patience, and salvation. God's will can be done on earth and some day we will learn this truth and obey Him. When When we have reached the end of the road of self-will, in dividually and collectively. Then, people everywhere, i high places and in the humble walks of life, will fall on thei knees and confess: "God have mercy! Thy will be done! and they will then allow Him to have His way in their live for time and eternity.

The **Lutheran Outlook** has a tremendous mission in thes days of groping and turmoil to find the way back to God an His Kingdom, now and to come.

God bless this enterprise, the editor and leaders.

Sincerely,

Chicago, Ill. Arvid P. Chindblom

VIEWING *the* BOOKS

THE CHRISTIAN HERITAGE IN AMERICA by George Hedley. The MacMillan Company, 1946, 177 pages. $2.00.

The story of American Christianity from its beginning at the eastern end of the Mediterranean through early frontier days in America down to the present time, is described as something vastly more than an interesting tale. It is described and evaluated, The Jewish, the Orthodox, the Catholic and the various Protestant expressions, in turn, as the elements in our common religious culture. In this volume of sermons originally delivered to the student body of Mills College, Dr. Hedley has touched upon a theme that is popular and timely. One appreciates the abundance of information imparted as well as the author's insights into the movements treated.

In emphasizing the continuing gifts of each religious grouping, the tendency is to dwell on similarities rather than differences. Even though this is commendable, it may lead to a superficial and over-easy solution to the problem of unity, and might lead to frail definitions. "Good will toward men, predicated upon God's incarnation in man, is the central theme of the Christian message. It is the Christian criterion of value, the Christian motive for conduct, the Christian solvent for problems." Even though the secret of unity lies in the Hebrew-Christian faith "in incarnation, in the discovery of the divine in human life", one cannot be so optimistic as to believe too quickly that the Church in our day has quite discovered the unity of the spirit in the bond of peace.

In our religious culture, the conclusion is, "'each of us is more than any one", more than all of these different religious movements. The fruit of our history is an organic synthesis, not a mere total. Our religious heritage remains one more truly than it has become many." "Its whole is greater and truer than is the sum of its parts." The appeal is for unity of spirit, not for union of structure.

A Lutheran reader is surprised to hear that the Swedish colonization in Delaware in 1638 was the first "stable" Lutheran community on this continent. He also feels that his evangelical faith should be considered as important as historic liberalism and current revivalism in the present pictur of Protestantism.

P.M.L.

REASON AND THE CHRISTIAN FAITH. VOL. I. FAIT AND REASON by Nels F. S. Ferre. Harper & Brothers, 2 pp.

Dr. Ferre's latest opus is an attempt to prove, and th quite successfully, that true science and true religion, i stead of being contradictory, are in fact mutually interd pendent and must work together lest the present world cris lead to world chaos and utter destruction.

In his opening chapter on "Religion and Reason" h thesis is that right reason and right religion go together. fact, this may be said to be the thesis of the whole book. W find ourselves wondering why it should take 247 pages prove what seems so self-evident. However, naturally, t burden of the proof is not to postulate what must be take for granted but to explain what right religion and right re son really are.

In the main body of the book the erudite author discuss the "Circles" of science, Philosophy and Religion, dealin with each field separately and figuratively, drawing a circ around it and setting it apart. However, he shows that wh these circles are put together it will be found that the mi point of all is the same and that there is considerable ove lapping.

"Science is the golden word of modernity. Science hel us. Why, then, should we be wary lest it hurt us? Becau science is in the service of man, and man is far too much the service of evil." The author posits thirteen abuses of t scientific method against which modern man needs to be his guard. To these he devotes a large part of his chapter the "Circle of Science". This chapter on science is wor careful study and should be helpful to many, as it has been me. In the closing paragraph of this chapter there is th significant statement: "There are basic problems whi science cannot handle." Hence we must turn to the ne

ircle, that of philosophy, to examine to what extent it can eal most adequately with these problems and what are its mitations.

In the next chapter, under the Circle of Philosophy, our uthor first takes up modern criticism of philosophy. Then e goes on to posit what is the basic field and function of hilosophy in the whole field of human knowledge. "Philsophy takes the whole field of human knowledge for its bject of inquiry and deals with it primarily in order to interpret it." The three main standards of philosophy are inclusiveness, coherence, and objectivity. The task of philosophy is to give a full interpretation of the facts of human nowledge. There is no conflict between theology and philosophy so long as philosophy adheres strictly to rational nowledge. It is when rational knowledge is confounded with truth, is made the content of our existential ultimate, the intellectual content of religion, that these two fields are brought into conflict.

Under the Circle of Religion he gives what he takes to be five characteristic standards of religion: selective ideal, selective actual, existential ultimate, reflexive superspective and dynamic self-verification, going into considerable detail in explaining these terms. Then follows a rather lengthy and involved explanation of the principles that must govern our interpretation of what is true in religion and in theology. He comes to this conclusion, in which we can fully join him: "Religion, if it is real, is no opiate. It is no escape from the unpleasant facts of life. Religion is the facing of the future with God, so as to see all the more clearly our present evils in the light of His judgment and so as to overcome them by His grace and power. Our knowledge at best is slight." p. 212. "The Circle of Science we can draw. Its circumference holds in the logico-empirical realm. The Circle of Philosophy we can draw. It holds in all rational knowledge based on present process. The Circle of Religion we cannot draw. No human compass is large enough for that. It includes the most critical and adequate science and philosophy available. It uses with thankfulness all the efforts of science and philosophy to get at the truth according to their natures and within the areas of their proper efficacy. Yet the Circle of Religion cannot be drawn from there. It includes knowledge, but is not centered in it. Its center is the most high in history. It is the highest selective event that most fully and meaningfully lights up all else. Yet that center is also our greatest mystery of being, both for what He is in Himself and for Him beyond process to whom He points. This center, moreover, is itself a moving point. It is not static. It is dynamic. It must be personal since it is our most actual whole-response." p. 214.

In two appendices the author discusses Faith and Reason, their inter-relation and their need of each other and posits that Reason Must Become Religious because "religion is our response to Reality." p 246. "Religion and reason are both indispensable aspects of life and upon their right relation in theory and practice depend the health and wealth of life for both the individual and society." p. 233.

He closes with this trenchant statement: "Individually and socially we must react to Reality . . Religion itself is response, but we need the right response. We cannot be right before we have surrendered our isolated and inbent selves and found genuine fellowship in heaven and on earth, functioning through freed reason and the creative power of faith. Our reason can be set right only when it has been set free from the distorting power of the stifling pressure of self-encirclement. The challenge we face is momentous: to be deeply enough religious to become vigorously and creatively intellectual. We need reason in all spheres of life and of human endeavor, but the reason freed, lighted, and empowered by faith. Reason itself must become religious."p. 247.

Well said. I find myself generally in agreement with the subject matter in this excellent treatise. Yet, it seems to me, the author could have been a bit more explicit as to what true religion really is. Mohammedans, Jews, Buddhists and Brahmins can conceivably be found to agree with most everything said in these chapters. It seems to me there is not enough emphasis on Paul's thesis in Colossians 1:18," "that in everything he might be preeminent." There is danger that our lofty words of wisdom" may fail to uplift Christ and the Cross before the world. With this said I feel, however, that my study of this excellent treatise on Faith and Reason has been well worth my while.

J.L.B.

TIBETAN VOICES by Robert B. Ekvall, Harper & Bros., 63 pp. $1.50.

Mr. Ekvall has lived most of the past twenty-one years in Tibet, where he has been a missionary and also a writer for such magazines as "Asia" and "Travel". By some statements he makes, the reviewer would guess that he is of the Baptist denomination, but this is not certain. The book contains fourteen soliloquies in free verse in which Tibetans from various walks of life reveal their attitudes and reactions to life in general, and Christianity in particular. It is an excellent and soul-satisfying little book.

—J.H.O.

THE FALLOW LAND by Constancio C. Vigil, Harper & Bros., 207 pp. $2.50.

This is a beautiful book of parables, proverbs, epigrams and short meditations. It is the kind of book one keeps on the parlor table to dip into at leisure. In many ways it reminds us of Blascal. The author is an Argentinian, who is not only a great writer and publisher but also known as a champion of justice, liberty and righteousness. It would do us all good to get acquainted with some South American authors of which Vigil is one of the best.

—J.H.O.

JESUS AND OUR HUMAN PROBLEMS by Robert E. Speer. Revell, New York, 1946. 194 pages, $2.50.

This little volume is a sort of prose poem, a paean of triumphant praise of Him who is able to solve all our problems. The present reviewer remembers this veteran mission and church worker, when, as a young man he visited his theological seminary looking for, and urging, young theological candidates to consider devoting their lives as mission workers. He was impressed then as now with the earnestness and Christian zeal of the man.

In seven chapters he presents Christ as consciously the Son of God, His message about God, about man, about human society, about prayer, about sin and suffering, and about the life beyond. Every statement is fortified by its appropriate Scriptural reference.

The theme of the book is best expressed in the words of John (I John 5:20): "We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."—I.O.N.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

The Time Has Come!

AT THE ninth biennial convention of the American Lutheran Church, held in Appleton, Wisconsin, October 10 to 17, another step was taken toward fellowship with all Lutherans when the convention approved the resolution on "selective fellowship."

The matter of "selective fellowship" had been discussed and endorsed in principle by each of the thirteen districts of the Church before it came before the Church in convention for approval.

May the Lord of the Church add His blessings to this step toward closer fellowship among all Lutherans, that God's Kingdom may go forward first and always!

Closely related to Lutheran fellowship was the work encouraged in the South among the Negro population. An opportunity has been given the American Lutheran Church to take over Piney Woods Country Life School, near Jackson, Mississippi. The convention viewed with great favor the acquiring of this school and instructed the Board of American Missions and the Commission on Negro Missions to investigate the possibility of operating and maintaining it cooperatively with other Lutheran bodies, preferably through the National Lutheran Council. Another opportunity for closer fellowship for which all should thank God!

The vice presidents elected for a two-year term were: Dr. Wm. Sodt, Dr. Ralph H. Long, and Dr. E. A. Welke. Dr. E. J. Braulick of Seguin, Tex., was re-elected secretary of the Church.

God Bless You, "Prexy" Yochum!

In an impressive and long-to-be-remembered ceremony, Dr. Harold Leland Yochum, now president of the American Lutheran Conference, was inducted into the high and responsible position and office of president of Capital University. With all the dignity and color accompanying a university procession, the committee in charge of the inauguration splendidly performed their part in planning a full day's program.

Beginning with an organ recital at 9:30 A.M., followed by the academic procession the inauguration service started promptly at 10 o'clock. The sermon of the day was delivered by Dr. Gould Wickey, general secretary of the Council of Church Boards of Education. Following his induction into office President Harold L. Yochum delivered his inaugural address to an audience of educators from all sections of the country, church officials, alumni, and friends of Capital University.

At the noon day luncheon, brief addresses were given by representatives of accrediting associations, the American Association of Colleges, Ohio College Association, state educational institutions, State Department of Education, American Lutheran Church, city of Columbus, Alumni Association, and the American Association of Theological Schools. During the afternoon a reception was held by Dr. and Mrs. Yochum for all delegates to the inauguration.

In the Seneca Hotel that evening, a Lutheran fellowship banquet was held, at which time Dr. Rees Edgar Tulloss, president of Wittenberg College, presided. Representatives there spoke for the National Lutheran Council, American Lutheran Conference, Lutheran Theological seminaries, Lutheran colleges, student service, and local ministerial organization.

Truly a day of joy, with God's benediction of sunshine and blessing. God bless you in your new office as you yield to His will, "Prexy Yochum"!

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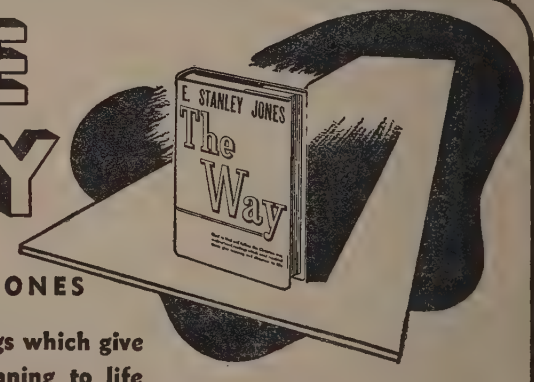

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Augustana Synod

By William E. Berg

The Story Must Be Told

IN THESE RECENT WAR YEARS it has been a common occurrence for gigantic ships to stream into American harbors, laden with precious cargo—repatriated missionaries and witnesses of the Lord Jesus who were forced to flee from their fields of labor. What heart-rending scenes of mingled joy and gratitude as these returning ambassadors of good will and Good News came safely into the harbors of home! And yet each occasion was overshadowed by a sense of desuetude and regret. For did not these occasions eloquently bespeak the supreme tragedy of war—how it disrupts the Gospel program and curtails the Kingdom advance?

But now it is different. The great World Mission march is on. No power on earth can stop it, for it is God's crusade for souls. It might well be said that the sailing of the China-bound *U.S. Marine Lynx* from San Francisco on September 29 was the forerunner of the greatest missionary advance in history. Your reporter is exceedingly happy that the Augustana Synod is participating in this movement. Of the 200 missionaries aboard the ship the following Augustana folks were listed: Pastor and Mrs. W. Burdette Benson and Bruce, Miss Dorothea Edwins, Mrs. Anders B. Hanson and Joseph, Pastor and Mrs. J. W. Lindbeck, and Pastor and Mrs. Victor E. Swenson and Mary Ann.

The following missionaries have now arrived safely in Tanganyika, East Africa: Mrs. George N. Anderson and Grace, Miss Lorene Anderson, Mr. and Mrs. Raymond Bolstad, Rosanne and Paul, Mrs. C. P. Friberg and Margaret, Miss Marian Halvorson, Pastor and Mrs. C. Walden Hedman, David and Mary, Miss Edythe Kjellin, Pastor and Mrs. Howard G. Olson, and Miss Margaret Wahl. Pastor Ruben Pedersen and family and Mr. Roland Renner and family left New York on October 4 for Africa. Several other missionaries will sail for China early in December.

Their departure will bring to forty-eight the total number of missionaries, including wives, sent out in 1946. Of this number twenty-six are new. And so the march is on. It must be so if the Church is to stand as a vital and dynamic power, true to its nature and calling. We must go to the lost or we'll get lost in the miry maze of self-centered activity. "He that winneth souls is wise"—thus saith the Lord in His Word. Proverbs 11:30. May ours be a wise advance!

Action on the Home Front

The Augustana Synod realizes that it cannot go much farther until it goes deeper. The Synod in a widespread effort of Parish Evangelism is seeking to mobilize our members for spiritual service. It is seeking to counteract the "Proxy Method," so prevalent and so fearfully flat and futile. Pastor Stanley Sandberg, one of the Institute leaders, warned against the method illustrated in the following story: A Sunday school teacher sent five consecutive cards to little Mary, who was absent from her class on five consecutive Sundays (it's easy to send cards!). One day after the fifth week little Mary's mother met the teacher and said, "You can quit sending your cards now, we buried Mary last week."

Parish Evangelism is not primarily concerned about a program, but about people—souls for whom Christ died. It is indeed not a program but a Person who gives a passion for people. Jesus still lead on! It is imperative that we go forth to claim and harvest the whitened fields. But how? By going deeper into the Word—into our hearts—into a Parish Evangelism program.

During the month of October, Institutes on Parish Evangelism were held in each of the Synod's eighty-three districts in the United States and Canada. We are happy to report that attendance has been very gratifying and there has been manifested a deep and

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Contributors: Dr. George Aus, St. Paul, Minn. F. I. Schmidt, Madison, Wis. Sigurd T. Sorenson, Glendale, Calif. A. N. Rogness, Mason City, Iowa. Dr. L. M. Stavig, Sioux Falls, S. D. Dr. Herman A. Preus, St. Paul. E. S. Hjortland, Minneapolis, Minn. Joseph L. Knutson, Ames, Iowa. Dr. John P. Milton, St. Paul, Minn. Dr. S. C. Eastvold, Parkland, Wash. Joseph Simonson, St. Paul, Minn. Selmer A. Berge, Fargo, N. D. Dr. J. A. Aasgaard, Minneapolis. Dr. Morris Wee, Chicago, Ill. Fredrik A. Schiotz, Brooklyn, N. Y. Theodore Heimarck, Red Wing, Minn. Dr. T. F. Gullixson, St. Paul. Oscar C. Hanson, Minneapolis. Gerhard E. Frost, Decorah, Iowa.

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intense spirit of self-examination and an apparent fervency of Spirit which bodes well for the future. Dare we believe that real revival is at hand? Surely there are signs.

United Evangelical

By H. Skov Nielsen

Anniversaries

TRINITY CHURCH, near Kenmare, N.D., commemorated the 50th anniversary of its founding in a series of meetings October 10-13. This church was organized by the pioneer pastor, the Rev. H. Hansen, who headed a Danish colonization project there in the middle nineties. The present pastor is the Rev. H. Otto Carlson.

A jubilee book recently published to mark the 50th anniversary of the organization of our Minnesota District is the first of its kind within our Church. Besides a brief sketch of the District in general, the book contains histories of the various congregations and pictures of 73 of the 96 different pastors who have served in the District during the fifty years.

Luthersk Ugeblad (Lutheran Weekly) for Oct. 2 appeared as a 24-page jubilee issue to mark the 50th anniversary of the merger out of which came our United Evangelical Lutheran Church on Oct. 1, 1896. Among the wealth of historical matter which the paper brings is a complete detailed list of the 63 pastors and the 75 congregations that made up our Church at its founding.

Notes

Construction work has been begun on a 40 x 70 ft. addition to the Lutheran Publishing House building at Blair, Nebr. The new building is to be utilized mainly as pressroom.

Mrs. Christina Gertsen, wife of the late pioneer pastor and one time vice president of our Synod, the Rev. I. Gertsen, passed away on Oct. 2 at the home of her daughter, Mrs. C. I. Larsen, at Crystal Lake, Ill. Burial was at Luck, Wis., where her husband's mortal frame has rested since 1940.

The Good Shepherd Lutheran Old People's Home Association of Blair, Nebr., has launched a drive for $50,000 to erect the first unit of the projected Home on a 15-acre tract recently acquired in the northwestern environs of the city.

Among the many signs of growing cooperation among the different Lutheran bodies is the increasing number of joint Sunday school teachers' meetings that are being held throughout the country. One such meeting was held in our Golgotha Church, Chicago, on September 29.

Lutheran Free Church

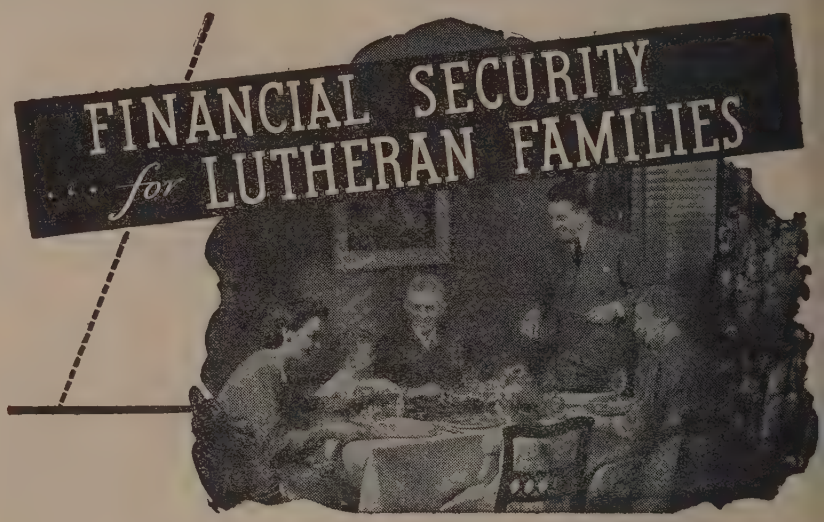
By H. C. Caspersen

Augsburg Rallies

RALLIES OF STUDENTS and graduates of Augsburg have been arranged throughout the Northwest for the purpose of getting acquainted and in some way to further the interests of the school. For the month of November rallies were held at the following points: Minot, N.D., with Pastor L. Gudmested as chairman; Duluth, Minn., with Pastor L. W. Lyngdal as chairman; Chicago, Ill., with Miss Irene Helland as chairman; and at Grand Forks, N.D., with Pastor F. Monson as chairman. By the end of the year the executive committee hopes to have had rallies arranged at twenty different points. The executive secretary is the Rev. Norman C. Anderson, Augsburg, Minneapolis.

Bethany Home for the Aged

The former Bethany College, Everett, Wash., which in recent years has been used as residence quarters, has now been remodeled and made into a home for the aged. There are already some sixty old people residing there. Pastor B. A. Borrevik, Everett, Wash., is the rector of the home, and Miss Alma Hendrickson is the matron. More room is needed and a large addition is under



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construction which will house eighty more. It will also contain a hospital for the bedridden. The addition will cost $100,000. Cornerstone was laid October 6 with elaborate ceremonies, the mayor of Everett and other officials being present.

A Golden Jubilee

Trinity Lutheran Church, Duluth, Minn., celebrated its 50-year jubilee on November 3. A fellowship banquet was held Saturday evening, November 2, with over 200 participants. Festival services were held Sunday morning at the new church structure. It has a seating capacity of about 600. Dr. T. O. Burntvedt delivered the sermon. Pastor L. W. Lyngdal is the present pastor and Pastor Conrad Jergenson associate pastor. In the evening dedication services were held, Dr. Burntvedt officiating. He was assisted by Pastors Melvin J. Olson and Olaf Rogne, who formerly served the church, and the two pastors loci. At the same time the last large mortgage of $13,000 was burned, thereby wiping out almost the entire indebtedness on the property, a structure which has cost about $40,000.

The congregation was organized November 27, 1896, with seventeen adult members, two of whom are still living. The following pastors have served: E. P. Harbo, organizer, later professor of theology at Augsburg; Peter Nilsen, the well-known evangelist; H. Jensen, O. J. Edwards, M. Björnson, O. A. Opseth, T. T. Roan, O. J. Flagstad, Melvin J. Olson, and Olaf Rogne.

There is now a Sunday school of over 400 children and also a cradle roll of 135. There are 46 officers and teachers in the Sunday school, a large Ladies' Aid, and Luther League. The congregation numbers 919 souls.

Evangelical Lutheran

By Olaf Lysnes

New Executive

DOCTOR ROLF A. SYRDAL, professor of Missions at Luther Theological Seminary, St. Paul, has accepted the call from the Board of Foreign Missions to become its executive secretary, and began his work as such on November 1.

Doctor Syrdal is forty-four, is a graduate of St. Olaf College, 1924; of Luther Theological Seminary, 1927; studied at New York, 1939-'41; and received the degree Ph.D. at Drew University in 1942. He was parish pastor at Madelia, Minnesota, 1927-'29; missionary in China, 1929-'36; taught at St. Olaf College, 1938-'39, and has been professor at Luther Theological Seminary, 1941-'46. Doctor Syrdal succeeds Doctor J. E. Gronli, who is now teaching Missions at the Minneapolis Lutheran Bible Institute.

Colonization Bureau

The Rev. Carl K. Lien is office man for the Colonization Bureau at 425 South 4th Street, Minneapolis. This is no scheme to aid any real estate agency or land company, or to populate any particular area. The purpose is to aid Lutherans in our rural churches who are retiring or moving to find Lutheran buyers; and to help buyers looking for a farm in a Lutheran community; also to assist communities desiring Lutheran professional men, and professional and business men desiring to locate in a Lutheran community.

Means used are brief ads in the Brotherhood Bulletin and in the *Lutheran Herald*, and correspondence.

If the farms in a Lutheran rural community are sold to non-Lutherans, it is easy to foresee what the effect on the local church will be. In the work of the Colonization Bureau, the cooperation of farm owners is essential; pastors can help. Local Brotherhoods are leaders and emphasize the moral and spiritual as well as the social and economic aspects.

Women's Missionary Federation

The Women's Federation, with district and circuit organizations, is doing a large work. Mrs. H. M. Normann is

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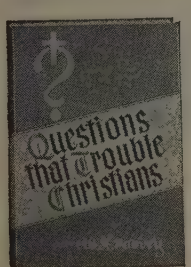

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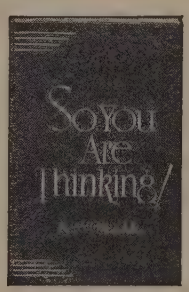

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president, while Miss Alice Sanne is executive secretary, editor of the *News Bulletin*, and in charge of the W.M.F. offices at 425 South 4th Street, Minneapolis. These two women, as well as district officers, travel much to speak at federation meetings. The word "Missionary" in the name has a wide scope and application. The total contributions of the W.M.F. in 1945 were $323,229. The large items were:

Christian Education	$58,953
Home Missions	72,816
Foreign Missions	73,725
Inner Missions	29,790
Sundries	39,796

The items included under sundries show a broad, sympathetic and discerning interest in the activities of the Church. Some of these gifts are:

American Bible Society	$ 95
Book Missions	2,152
China Emergency Fund	630
China sundries	2,586
Chinese War Relief	865
Lutheran World Action	24,051
South American Missions	2,719

Other missions, ministerial pensions, colleges, and sunset homes were assisted.

Ministerial Pensions

The following is taken from the report made by A. E. Iverson, then secretary of the Board of Pensions, to the convention of the ELC last June:

"From every point of view the Pension Plan has gained in strength during the past biennium. The annuity reserves have been growing steadily, the Contingent Fund has been able to increase supplemental aid to pensioners, and the number of pastors and congregations enrolled has showed substantial gains, giving evidence of the confidence that the people of the Church have in the new plan which has now completed five years of operation.

"The financial statement of the Pension Plan is contained in the treasurer's report. Supplementing his statement is the following summary of the allocation process for 1945 as completed after February 1, 1946: Congregations and salary-paying agencies of the Church paid premiums for 1945 totalling $115,246.31; of this amount $68,230.50 was allocated to the accounts of members; the Contingent Fund received the balance of $47,015.81.

"As of February 1, 1946, there were 1,005 pastors and Church workers and 1,775 congregations in the Pension Plan. In 1945 the members received in salary, including the 15 per cent addition to evaluate parsonages in terms of salary, the sum of $2,133,575.96. This is an average of $2,123 per member. The average salary for 1944 was $1,973, indicating an average salary increase of $150.

"Since the last general convention the basic minimum pension has been raised from $240 per year to $300. This increase was made possible by increased amounts received into the Contingent Fund from the Budget, a larger amount received from the profits of Augsburg Publishing House, and a greater income from premium payments by the enrollment of many more congregations in the Pension Plan.

"The basic minimum of $300 now being paid to old pensioners is far from adequate and something must be done to provide additional resources for an increase in the supplemental pensions."

Activity and Progress

Reports coming to the church papers tell of many and large offerings for Lutheran World Action; the general treasury of the Evangelical Lutheran Church is being remembered; Lutheran work among students at non-Lutheran colleges and universities is getting more attention; there is some rearrangement of rural parishes, and some large parishes have been divided. Representatives of foreign, home, and inner missions, education, W.M.F., L.D.R., and Luther League are out presenting the cause of the Kingdom; another church paper campaign was on in October; more sunset homes are being established. More and more of the churches with large memberships are calling assistant pastors, parish workers and secretaries.

First Lutheran Church of Albert Lea, Minn., M. S. Knutson, pastor, did something noble when it bought another parsonage and called an assistant p tor, one of whose chief projects is organize another Lutheran church the north part of the city. Members First Lutheran living in that part town are free to transfer to the n church. The pastor is the Reverend R. H. Johnson who came from St. Pa

An interesting and important ho mission venture is the organization Our Savior's Church in the south p of Sioux Falls, S.D., in the neighb hood of Augustana College. The R H. M. Blegen is the pastor.

Iverson Goes to New York

On August 31 the Reverend A. Iverson, executive secretary of the L theran Brotherhood of the Evangeli Lutheran Church since 1939, closed his work in that capacity and mov to New York. He is now director Protestant relationships for the Natio al Lutheran Council with the B Scouts of America. Mr. Iverson is s a member of the Executive Board the Brotherhood of the Evangeli Lutheran Church, and a member of t National Committee of Scouting in t Lutheran Church.

During the seven years that Mr. Ive son served the Brotherhood of t Evangelical Lutheran Church, it ma a Church-wide growth and was ganized synodically, by districts and circuits. Mr. Iverson has also been the service of the Board of Minister Pensions and has contributed much the success and general adoption "The New Pension Plan."

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ON THE RELIGIOUS HORIZON

Lay Lutheran Volunteers Will Rebuild Missions

Ten Luther Leaguers in Group to Restore Buildings in New Guinea

APPLETON, Wis.—Lutheran mission stations in New Guinea that were totally destroyed during the war will be rebuilt by lay workers recruited from the ranks of the American Lutheran Church.

The group, consisting of three older men who are expert builders and ten youths who are proficient in carpentry, volunteered to serve in the South Pacific for a period of at least two years. No remuneration will be paid to them, except travel expenses and maintenance.

The workers sailed for Australia on September 28 aboard the *Monterey* and will fly from there to the mission fields at Madang and Finschhafen, which cover a 300-mile area along the northeast coast of New Guinea. Most of the property and equipment at both stations was destroyed and a complete program of reconstruction will be necessary.

Losses have been estimated at nearly $1,000,000. It is expected that the missions will be reimbursed for part of this amount through claims submitted to the War Damage Commission of Australia.

First major task of the volunteers will be to rebuild some 30 missionary residences which are demolished by bombing or burned to the ground by incendiary bullets. Another big job will be the erection of a new hospital at Madang, at a cost of $75,000. Also needed are station buildings, seminaries, printeries, lumber mills, work shops, and supply stores.

Announcement of the project was made to the 9th biennial convention here of the American Lutheran Church by Dr. Theodore P. Fricke, who as a commissioner of the Church's Board of Foreign Missions, spent nine months in New Guinea last year.

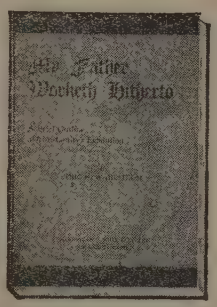
Eleven Missionary Martyrs

Madang, established in 1886, has been operated by the American Lutheran Church since the first World War. It was staffed by 38 missionaries. Of these, seven were killed and seven injured when a Japanese prison ship was bombed by the Allies; two were murdered by the Japanese, and two taken prisoners are still missing and presumed dead.

Finschhafen, opened in 1885, was operated by the Neuendettelsau Missionary Society of Germany and had 50 missionaries, who were interned in Australia. Most of them are now being repatriated to Germany. Since the beginning of the war, the mission has been supported by the American Section of the Lutheran World Federation from funds raised through Lutheran World Action for relief and rehabilitation in Europe and Asia.

To obtain lay workers for service in New Guinea, the Board of Foreign Missions issued an appeal through the Luther League. Some sixty applicants responded, ranging in age from 18 to 24 years. Ten were finally chosen who were adept with tools and who could pass a rigid physical examination.

Each a leader . . .



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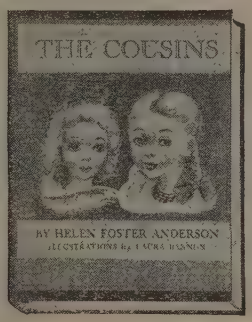

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Religious Leaders Join In Economic Statement

Protestants, Catholics and Jews Issue Notable Declaration on Social Justice

NEW YORK—Organized cooperation of economic groups for the common good and subordination of the profit motive to the dictates of social justice were urged in a joint statement issued here by 122 Protestant, Roman Catholic, and Jewish leaders.

The "Declaration of Economic Justice" said the moral law must govern economic life, with social justice as the goal and the common good as the underlying principle.

It was stressed that the common good requires the organization of men into free associations of their own choosing, that these groups must cooperate with government, and that the state must intervene in economic life whenever necessary to protect the rights of individuals and groups and aid in the advancement of the general economic welfare. International economic life, it was maintained, is likewise subject to the moral law.

The declaration was made public jointly by the Federal Council of Churches, the Social Action Department of the National Catholic Welfare Conference and the Synagogue Council of America.

A Common Concern

Explaining the purpose of the statement, the three agencies declared it aimed to "demonstrate to the nation that a vast number of people of religious faiths hold a common concern in economic justice and well-being."

Also, said the agencies, the declaration affirms "principles based upon a belief in God and His moral law which religious people hold must be applied to concrete issues and decisions in economic life."

The joint declaration is the first to appear since before the war, others having been issued in 1938 and 1940. It originated at a two-day conference held last February and attended by an equal number of Protestant, Catholic, and Jewish representatives.

Each group prefaced the declaration with a special introduction setting forth the nature of the statement and the special reasons for issuing it. The signers comprised 39 leaders in Protestant communions and national organizations; 43 Catholic priests, religious leaders and laymen; and 40 representative rabbis and Jewish laymen.

Problems Are Theological

Major excerpts from the declaration follow:

Moral Law: "Economic problems are admittedly technical problems, but they are also theological and ethical. Ultimately they depend for their solution upon our concept of the nature of man —his origin and his destiny, his rights and his duties, his relationship to God and to his fellow men."

Material Resources: "The right to private property is limited by moral obligations and is subject to social restrictions for the common good. Certain types of property, because of their importance to the community, ought properly to be under state or other forms of public ownership. But in general the aim of economic life should be the widest possible diffusion of productive and consumptive property among the great masses of the people."

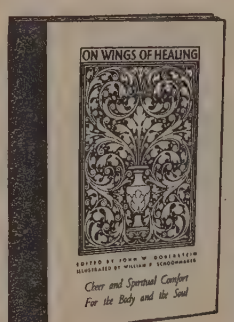
Social Justice: "Stable and full employment cannot be achieved without a proper balance among prices, profits, wages and incomes generally. Wages must be maintained at that level which will most effectively contribute to full employment. In many cases this will mean that wages must be raised above a standard family living wage, which is only the minimum requirement of justice. The common good further requires that special efforts be made to raise the earnings of sub-standard income groups, not only in justice to them, but also in the interest of co tinuous employment."

Must Subordinate Profit Motive

Profit Motive: "To make the pro motive the guiding principle in ec nomic life is to violate the order whi God himself has established. The pro motive, while useful within reasonab limits, must be subordinated to the m tive of the service of human needs a the dictates of social justice."

Free Association: "It is the duty the free organizations of worke farmers, employers, and professio people to govern themselves democr ically and to assume their full respo sibility for the ethical conduct of th own industry or profession and for t economic welfare of the commun and all its parts. It is also their mo duty to admit to their membership qualified persons without regard race, creed, color, or national origi

Organized Cooperation: "Econor life is meant to be an organized a democratic partnership for the gene welfare rather than a competit struggle for individual or group a vantage. Accordingly, the industri agriculture and the professions m voluntarily enter into an organiz system of cooperation among the selves and with the government to tablish a rational and a moral econor order. The only alternatives to this competitive economic individuali private monopoly or excessive gove



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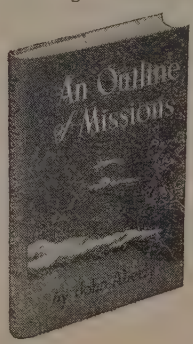

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ntal intervention, all of which are acceptable under the moral law."

Obligations of State

Duty of State: "Government, as representative of the whole community, s an obligation to enact legislation d to do whatever else is necessary the protection of individuals and oups for the advancement of the neral economic welfare.

"The amount of government action federal, state, and local levels will determined by the extent to which e common good is not being achieved the efforts of the functional economic groups. As far as possible, however, these functional groups should encouraged to participate responsiy in the formulation of governmental ograms and in their administration.

"But the government, while perming through various types of agens, those functions which it alone can rform, has as its chief responsibility e encouragement of a system in ich the major economic decisions ll be carried out by the organized operation of the functional economic oups with the assistance and encouragement of the government, but free om its domination."

International Economic Life: "Ornized international economic collabation of groups and national governents to assist all states to provide an equate standard of living for their tizens must replace the present ecomic monopoly and exploitation of tural resources by privileged groups d states."

nnish Clergymen Join cial Democratic Party

HELSINKI (By Wireless)—Many ung Finnish ministers are joining the cial Democratic party, which has rmed a Christian Labor movement. Church leaders feel a Christian front ainst materialism is vital in the esent "political and moral crisis."

estrictions on Church onstruction to Continue

WASHINGTON, D. C.—Congressman aul Shafer (R.-Mich.) said here he d been informed by the Office of ousing Expediter that restrictions on urch construction cannot be lifted at is time.

Joseph L. Rauh, acting housing exditer, turned down Shafer's request at government agencies lift all church ilding restrictions.

us Amendment Defeated Wisconsin Election

MILWAUKEE—On the basis of rns from 80 per cent of the state's recincts, the controversial school bus nendment, which proposed free transportation of parochial school students, appeared defeated by the Wisconsin electorate.

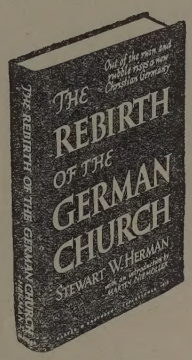
Returns from 2,544 of the state's 3,147 precincts showed that 434,010 voted against the amendment while 333,433 approved it.

Supported by Roman Catholics as a health measure, the amendment was opposed by Protestant groups on the ground that it would associate Church and State.

Sweden May Ordain Women as Ministers

STOCKHOLM — Lutheran Bishop Thorsten Bohlin, of Harnosand, north Sweden, has been named chairman of a special committee formed here to study the question of ordaining women as ministers. The committee includes several women belonging to Lutheran and Free Church associations.

Formation of the committee was announced at a meeting at which spokesmen favoring ordination of women asserted that opposition against women ministers "seemed to be founded on the interpretation of certain Bible passages." It was suggested that women "must be considered to have spiritual capacities that make them especially qualified for spiritual ministration as well as other types of ecclesiastical work."



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UN Assembly Opens Without Prayer

NEW YORK—The opening session of the General Assembly of the United Nations got under way at Flushing Meadow Park here without uttered prayer or period of silent meditation.

President Truman was the sole speaker who made any reference to God in the course of opening-day ceremonies. The President, in the closing phase of his address to the Assembly, said:

"May Almighty God, in His infinite wisdom and mercy, guide us and sustain us as we seek to bring peace everlasting to the world. With His help we shall succeed."

It was recalled here that the only session of the United Nations which was begun with a period of silent prayer or meditation was the San Francisco Conference in April, 1945.

Norwegians Deplore Delay In Joining World Council

MINNEAPOLIS, Minn.—Four district presidents of the Evangelical Lutheran Church have expressed "distinct disappointment" that their church body has postponed decision on joining the World Council of Churches. At the same time they urged that pastoral conferences throughout the Church make a thorough study of the "organizational framework and program" of the World Council during the coming year.

The four said they spoke in behalf of all the Church's nine district presidents, who hold positions equivalent to bishops in other churches. They are: Dr. Martin Anderson, Chicago; Dr. R. M. Fjelstad, Moorhead, Minn.; Dr. Nils Kleven, Minneapolis; and Dr. N. Astrup Larsen, Decorah, Iowa.

The presidents declared the church body, formerly the Norwegian Lutheran Church of America, had proceeded "over-cautiously" at its biennial convention here last June in delaying for two years decision on whether to join the World Council.

The Church Council of the body, which includes the nine ELC district presidents, had presented a resolution urging the ELC to join the World Council immediately.

Instead, the convention adopted a resolution presented by Dr. T. F. Gullixson, president of Luther Seminary, St. Paul, to the effect that the history, organization framework, and program of the World Council were not well known to the convention's delegates and pastors, and asked that the proposal to join the World Council be referred to the ELC Church Council for study and report to the 1948 convention of the church.

Reformation Day Brings Unusual Observances

Stirring Services Are Held in All Important Centers of Nation

NEW YORK—Protestants throughout the nation gathered at church services and interdenominational meetings for the most extensive observance of Reformation Sunday in many years.

Reports to Religious News Service from various sections of the country indicated that speakers at meetings and pastors in their sermons generally avoided remarks calculated to inspire ill-feeling toward any ecclesiastical organization.

Instead, they praised the contribution of Martin Luther and other Protestant reformers, and stressed the common attributes of Protestants.

In Washington, D.C., high government and diplomatic officials were among the more than 2,000 persons who attended a special service at Washington Cathedral sponsored by the Washington Federation of Churches.

Protestants "Not Divided"

Dr. Abdel Ross Wentz, president of the Lutheran Theological Seminary at Gettysburg, Pa., told the meeting that Protestants are working together and rising together "in their might" to repel the "taunt" that they are divided. He said Protestants "are reflecting more inner unity among themselves than Eastern Orthodox or Roman Catholics."

Bishop G. Bromley Oxnam, president of the Federal Council of Churches, was the principal speaker at an overflow mass-meeting of some 12,000 Protestants in Cleveland. It was Cleveland's first city-wide "Protestant Festival of Faith." Bishop Oxnam spoke on "The Protestant Contribution to a Christian Peace."

Protestant churches in Philadelphia emphasized Reformation Sunday with sermons on Protestantism in many pulpits and by the opening of the Protestant Christian Mission of Evangelism, sponsored by the Philadelphia Council of Churches. Dr. E. Stanley Jones, noted missionary to India, spoke to an audience that crowded the Academy of Music for the opening of the Mission.

A united service also was held at Erie, Pa., under the auspices of the Erie Council of Churches. The preacher was Dr. P. O. Bersell, president of the Augustana Synod. In the Wheeling area of West Virginia, twelve Lutheran churches held a joint Sunday evening service at which Dr. Edward C. Fendt, dean of the department of theology, Capital University, Columbus, Ohio, was the main speaker.

Chicago's Rockefeller Memorial Chapel at the University of Chicago was the scene of a special observance sponsored by 75 Evangelical and Reformed churches of the city.

"Protestantism Desperately Needed"

The largest crowd ever to attend a united Reformation service in Cincinnati—6,000—jammed historic Music Hall to hear Dr. Paul Scherer, of New York, Union Theological Seminary professor, assay the "assets and liabilities" of Protestantism today. Dr. Scherer declared that "the world desperately needs Protestantism. It is the most active religious element in history." He warned, however, that "we are goin to see it disappear if we continue, a in the past, stressing our own individ ual importance."

Record crowds attended Milwauke services which climaxed weeks of de bate between Protestants and Catho lics over a proposed amendment to th State Constitution which would pro vide free transportation for parochia school pupils. Pastors feelingly pre sented their views on the school bu bill and emphasized the necessity fo "maintaining the historic America principle of separation of Church an State."

Reformation mass meetings wer also held in Kansas City, Mo., and Lo Angeles, Calif.

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nited Lutherans Favor Co-operative Projects

eveland Convention Makes Significant Moves Toward Lutheran Unity

LEVELAND, Ohio — Progress to- ward Lutheran unity gained new petus in Cleveland when delegates the 15th biennial convention of the nited Lutheran Church gave unani- ous approval to a proposed new hym- l, endorsed efforts to reconstitute the utheran World Federation, and reaf- rmed support of the World Council Churches and the Federal Council Churches of Christ in America.

Following a similar action taken by ie Augustana Synod, the American utheran Church, and the United Evan- elical Lutheran Church, the delegates ndorsed the two-year work of the oint Commission on a Common Hym- al and predicted that acceptance of an ll-Lutheran rite in this country "would e an achievement of the greatest sig- ificance."

Although the proposed hymnal is ased upon the work of the past, it is ot a revision of any one nor a com- ilation of several hymnals. As com- ared with the present ULC Common ervice Book, it shows a considerable ncrease in translations from Scandi- avian sources and a large reduction n the translations from the German.

No Common Service in Europe

Dr. Luther D. Reed, the Commission's hairman, pointed out that "the many ational Lutheran Churches of Europe ave never had a common liturgy or a ommon hymnal, though many features f the liturgy and hymnal have been ommon to Lutherans of all lands." He dded:

"With recognition of the unity of aith and of the universal use of the nglish language in worship, it seems ossible that we may now be able to armonize our different historical and ultural strains and unify and advance ur Church's devotional life every- here by the adoption and use of the ommon liturgy and common hymnal."

Debate National Anthems

Despite the convention's final unani- ity on the adoption of the proposed ew hymnal, there was sharp division f opinion on the advisability of includ- ng the "Star-Spangled Banner," which s not now listed. Inclusion of "God ave the King" by the Hymnal Com- ission did not pass unnoticed by the elegates. The vigorous verbal ex- hange ended with a move to refer the natter to the ULC's Executive Board.

Also discussed at considerable length by the convention was the proposal that a post-graduate theological seminary for Lutherans in America be established. Action finally taken was in the form of an amendment to the Church's constitution, making provision for such a seminary possible. At the same time, the ULC requested the National Lutheran Council to make an exhaustive study of the advisability and feasibility of such a seminary.

The proposed amendment must now be approved by two-thirds of the Church's synods and then final approval given at the next biennial convention in 1948.

Reinartz Succeeds Greever

Tributes to retiring ULC secretary, Dr. Walton H. Greever, who served in that office for fourteen years, and the naming of Dr. F. Eppling Reinartz, pastor of Holy Trinity Lutheran Church, New York, and former promotional secretary of the ULC, as his successor were highpoints in the seven-day meetings. Dr. Reinartz takes office on January 1.

Lay leadership figured prominently in action effecting the Church's biennial budget. After voting the recommended budget for 1948 and 1949, the delegates in an unprecedented action reconsidered the total two days later

1946 - Christmas Chimes - 1946

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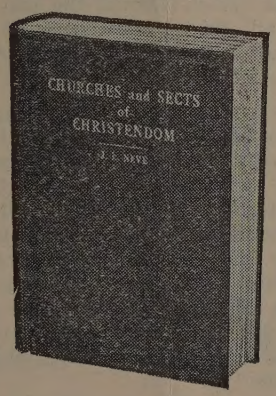

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and upped the 1949 amount to $3,000,000 from $2,750,000 as an income objective. At the same time they voted as a goal for 1948 the raising of twice the proposed income total of $2,750,000 as a thankoffering to commemorate the 30th anniversary of the United Lutheran Church.

The climax of the convention was reached at the closing session when reports on the total Lutheran Church program were presented by the National Lutheran Council. Dr. S. C. Michelfelder gave an impressive account of his year-long stewardship in Europe. Dr. Ralph H. Long, executive director of the NLC, reported on the program in China and America. He presented to the convention the Council's two most recent executive secretary appointees, the Rev. Dr. Morris Wee of the Student Service Commission and the Rev. Carl E. Lund-Quist of the Division of Public Relations.

Dr. Franklin Clark Fry, ULC president, closed this discussion with a summation on Lutheran World Action on the subject: "We Dare Not Fail."

Request Radio Department

The convention voted to request the National Lutheran Council to set up a Radio Repartment in the Division of Public Relations.

Dr. Paul C. Empie, director of Lutheran World Action, reported that more than $2 million has so far been contributed by the ULC.

Discussion of the reorganization of the Lutheran World Federation was followed by the voting of a proposed amendment to be presented to LWF's first postwar World Assembly in Lund, Sweden, in June 1947, when the new constitution of the Federation is proposed for adoption. The amendment, an addition to the announced purposes of the Federation, reads: "to express the common sentiment of the Lutherans of the world pertaining to peace."

In a report on the activities of the Federal Council of Churches of Christ in America, Dr. Samuel McCrea Cavert, head of the Council, was introduced to the convention. He praised the Lutherans of America for their leadership in European relief and cooperation with the World Council of Churches. He said the Federal Council will need the capable support of Lutherans in America.

Lutheran Churches Slash Indebtedness

NEW YORK—During the past five years Lutheran churches in this country have reduced their total indebtedness from $47,843,480 to $14,656,131—a reduction of almost 70 per cent. In the same period the value of Lutheran church property rose from $374,227,285 to $430,656,131.

American Lutherans Vote For Selective Fellowship

Appleton Convention Also Gives Approval to Common Hymnal

APPLETON, Wis.—Paving the way for closer association with other Lutheran bodies, the American Lutheran Church at its ninth biennial convention here adopted a two-part program which endorsed "selective fellowship" and called for continued efforts toward "the goal of true unity."

Under the new policy, the Church's pastors and parishes shall be free to have pulpit, altar and prayer fellowship with such pastors and parishes of other Lutheran synods as agree, in doctrine and practice, "with the confessional declarations of the American Lutheran Church."

So climactic was the rousing vote after an hour-long discussion of the question that delegates, advisers and visitors were moved to rise and sing: "Praise God from Whom all blessings flow . . ."

Dr. William G. Sodt of Milwaukee, Wis., who was re-elected as first vice-president, described the action as "the biggest step forward in many years of negotiation." Other leaders hailed it as "a most important decision toward better understanding and greater unity among Lutherans throughout the country."

Heretofore, pastors and parishes have had no official right to enter fellowship with churches other than those of the American Lutheran Conference. Now such overtures may be made with congregations of the United Lutheran Church, the Missouri Synod, and other Lutheran bodies. During the past two years, all thirteen districts of the American Lutheran Church endorsed selective fellowship in principle.

To Seek Official Fellowship

On the matter of intersynodical fellowship, the convention reaffirmed its "sincere and earnest desire to achieve official church fellowship with all Lutheran bodies." To that end, it voted to continue the standing Committee on Fellowship, charging it "to explore the measure of agreement we have with other Lutheran bodies and to further such agreement toward the goal of true unity."

In approving this new principle, the convention asserted that the attempt to formulate a unified doctrinal statement, such as the Doctrinal Affirmation, "has not produced a document generally acceptable" and that "after years of effort in this direction we despair of attaining Lutheran unity by way of additional doctrinal formulations and reformulations."

Adoption of the Minneapolis Theses, the Washington Declaration, the Brief Statement and Declaration, the Pittsburgh Agreement, and the Overture on Unity has demonstrated, the convention added, that "the chief obstacles to Lutheran unity are not matters of doctrine so much as differences of background, approach, spirit, attitude, and practice, which can be and should be resolved in an atmosphere of candor, mutual understanding, and love."

Other Steps toward Co-operation

During its eight-day sessions, the Church acted favorably on several matters pertaining to closer cooperation with other Lutheran bodies in activities of common interest and concern.

The National Lutheran Council was asked to create a Division of Youth Work, following a similar request from the Augustana Synod; and to set up a Department of Radio and Audio-Visual Education within its Division of Public Relations. Incorporation of the Council was also approved.

It was further voted to participate in the proposed Department for the Christian Approach to the Jewish People and the Department of Special Missions, which would be established within the Council's Division of American Missions when finally sanctioned.

Common Hymnal Approved

Delegates approved the report of the Joint Committee on a Common Hymnal, as has already been done by the Augustana Synod and the United Lutheran Church; authorized representation on a commission to study the possibility of publishing a common liturgy; and endorsed the publication of a joint theological magazine as proposed by the conference of Lutheran Professors of Theology.

Another action called for the establishment in Canada of a non-profit joint stock, cooperative Lutheran Publishing House, in order to meet the need of Christian literature for Lutheran Churches in Canada. The Church's Board of Publications was authorized, with power to act, to work out the necessary details and working arrangements with all Lutheran bodies willing to cooperate in the venture.

Acquisition of famed Piney Woods Country Life School, located near Jackson, Minn., was discussed at length by the convention. The desire was expressed to accept a proposition relative to acquiring the school and it was voted that the Board of American Missions and the Commission on Negro Missions explore the possibilities of operating and maintaining the school cooperatively with other Lutheran bodies, preferably through the National Lutheran Council.